



THE
PRACTICE OF
PIETY:

Directing a Christian
how to walk that he
may please God.

Amplified by the Author

The 35 Edition.

Piety hath the promise,

1 TIM. 4. 8.

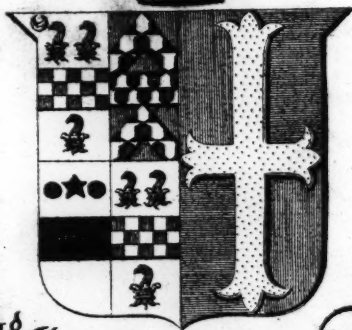
REDEEMED
TIME EPH. 5

WATCH
MOTUS



LONDON

Printed, for the Widdow Chitwin, and are to be sold by
Samuel Lee, at the Feathers in Lombard Street. 1683.



Rev^d Cooper & Williams, A.S.
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Kent.

Après Piane

1493.g.17.



LONDON

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The Epistle

Qui mon-
net ut facias
quod iam
facis, ipse
monendo
laudat &
heretatu co-
mprobat
sua suo.
2 Cor 8 7.

Highness doth this without mine admonition;
but because I^d would with the Apostle have
you to^d abound in every Grace, in Faith
and Knowledge, and in all Diligence,
and in your love to God's service and
true Religion. Never was there more need
of plain and unfeigned Admonition: for
the Comick in that saying, seems but to
have prophesied of our times, Obsequium
amicos, veritas odium parit. And no
marvel; seeing that we are fallen into the
dregs of Time, which being the last, must
needs be the worst days. And how can
there be worse, seeing Vanity knows not
how to be vainer, nor Wickedness how to
be more wicked? And whereas heretofore
those have been counted most holy, who
have shewed themselves most Zealous in
their Religion; they are now reputed most
discreet, who can make the least profes-
sion of their Faith. And that these are
the last days appears evidently, because
the Security of Mens Eternal State hath
so overwhelmed (as Christ foretold it should)
all sorts: that most who now live are be-
come lovers of pleasures more than lovers
of God: And of those who pretend to love
God; O God! what sanctified hearts can
but bleed, to behold how seldom they come
to Prayers? how irreverently they hear
G O D'S Word? What strangers they are
at the Lord's Table; What assiduous
spectators they are at Stage-plays; where
(being Christians) they can sport them-
selves to hear the Vassals of the Devil
scoffing

Mat. 13. 1,
&c.

Tim. 3 4.

Exemp-
lum accidit
Domino
teste, mul-
eris, quæ
Theatrum
adiit & inde
eundem mo-
do rediit,
itaq; in

Dedictory.

scoffing Religion, and blasphemously abuse
 the phrases of holy Scripture in their Sta-
 ges, as familiarly as they use the Tobac-
 co pipes in their bibbing houses. So that
 he who would now adays seek in most Chris-
 tians for the power, shall scarce almost
 find the very shew of godliness. Never
 was there more sinning, never less re-
 morse for sin. Never was the Judge near-
 er to come, never was there so little
 preparation for his coming. And if the
 Bridegroom should now come, how many
 who think themselves, wise enough, and
 full of all knowledge, would be found
 foolish Virgins, without one drop of the
 Oyl of saving Faith in their Lamps?
 For the greatest wisdom of most men in
 this age, consists in being wise, first to
 deceive others, and in the end to deceive
 themselves.
 And if sometimes some good Book hap-
 pen in their hands; or some good motion com-
 eth into their heads, whereby they are
 put in mind to consider the uncertainty
 of this Life present; or how weak assur-
 ance they have of eternal Life, if this
 were ended; and how they have some se-
 cret sins, for which they must needs repent
 here, or be punished for them in Hell here-
 after; Security, then forthwith whispers
 the Hypocrite in the Ear, that though it be
 fit to think of these things, yet it is not
 yet time; And that he is yet young enough
 though he cannot but know, that many mil-
 lions of young as himself, are already in
 Hell.

exorcismo
tam contra
reum immu-
dus spiritus
qd ausus est
fidelem ag-
gredi: con-
stantes et
iustissime
quidem
(inquit) fi-
ci, in me-
eam inven-
Tert. de
Specul. lib.
cap. 6.
Therefore
Tert in cap.
6. calls the
Stage, Dia-
boli Eccle-
siam, & Ca-
thedram
Pestilentis-
simam. Jam
5.9. Apoc
21. 20.

* Mat. 23
8.

The Epistle

Hell, for want of timely repentance.)
 Presumption warranteth him in the other
 Ear, that he may have time hereafter,
 at his leisure to repent: and that howe-
 ever others die, yet he is far enough from
 Death, and therefore may boldly take yet a
 longer time to enjoy his sweet pleasures,
 and to increase his wealth and greatness.
 And hereupon (like Solomon's sluggard)
 he yields himself to a little more sleep; a
 little more slumber, a little more folding
 of the hands to sleep in his former sins; till
 at last Despair (Security's ugly Hand-
 maid) cometh in unlooked for, and shows
 him his Hour-glass, dolefully telling him,
 that his time is past, and that nothing now
 remains but to die, and be damned. Let
 not this seem strang to any, for too many
 have found it too true; and more without
 more Grace, are like to be thus sooth'd
 to their end, and in the end snar'd to their
 endless perdition.

In my desire therefore of the common
 Salvation, but especially of your Highnesses
 everlasting Welfare; I have endeavour'd
 to extract (out of the Chaos of endless
 Controversies) the old Practice of true
 Piety, which flourish'd before these Controver-
 sies were hatch'd, which my poor labours
 (in a short while) come now forth again
 the 37 time under the gracious protecti-
 on of Your Highness's Favour, and by their
 entertainment seem not to be altogether un-
 welcome to the Church of Christ. If so
 be pious hath in all Ages been held the truest
 honour

Dedicatory.

honour: *how much more honourable is it in so impious an Age, to be the true Patron and Pattern of Piety? Piety made David, Solomon, Jehosaphat, Ezechias, Josias, Zerubbabel, Constantine, Theodosius, Edward the Sixth, Queen Elizabeth, Prince Henry, and other religious Princes, to be so honoured, that their Names (ever since their death) smell in the Church of GOD like a precious Ointment, and their remembrances sweet as Honey in all Mouths, and as Musick at a Banquet of Wine: when as the Lives of others, who have been Godless and Irreligious Princes; do rot and stink in the memory of God's People. And what honour is it for great men to have great Titles on Earth, when God counts their Names unworthy to be written in his Book of Life in Heaven?*

It is Piety that imbalms a Prince his good Name, and makes his Face to shine before Men, and glorifies his Soul among Angels. For as Moses his Face, by often talking with God, shined in the Eyes of the People: so by frequent praying (which is our talking with God) and hearing the Word, (which is God's speaking unto us) we shall be changed from Glory to Glory, by the Spirit of the Lord, to the Image of the Lord. And seeing this Life is uncertain to all, (especially to Princes) what Argument is more fit both for Princes and People to study, than that which teacheth sinful

*Eccles. 7. 2.
& 4. 21.*

*Luke 10. 20
Apoc. 17. 8.*

*Ex. 34. 29.
30.*

2 Cor. 3. 18

The Epistle

Mat. 26. 13.

1 Tim. 4.
8.

Principi-
bus ad salu-
tem sola fa-
tis vera est
pietas, abs-
que illa ve-
ro nihil est
vel exerci-
tus, vel Im-
peratoris
fortitudo,
vel appara-
tus. 2oz.
Eccles. hist.
1.9.c.1.

Man to deny himself, by mortifying his Corruption; that he may enjoy Christ the Author of his Salvation; to renounce these false and momentary pleasures of the world, that he may attain to the true and internal joy of Heaven, and to make them truly Honourable before God in Piety, who are now only Honourable before Men in Vanity. What charges soever we spend in Earthly Vanities, for the most part, they either die before us, or we shortly die after them, but what we spend like Mary in the Practice of Piety, shall remain our true Memorial for ever. For ² Piety hath the Promise of this Life, and of that which shall never end. But ³ without Piety there is no Internal Comfort to be found in Conscience, nor External Peace to be looked for in the World, nor any Eternal Happiness to be hoped for in Heaven. How can Piety but promise to her self a zealous Patron of your Highness, being the sole Son and Heir of so gracious and great a Monarch, who is not only the Defender of the Faith by Title, but also a Defender of the Faith in Truth, as the Christian World hath taken notice, by his learned confuting of Bellarmin's over-spreading Heresies, and his suppressing in the blade of Vorstius Athean blasphemies? And how easie is it for Your Highness to equal (if not exceed) all that went before you in Grace and Greatness, if you do but set your heart to seek, and to serve God, considering how Religiously Your Highness hath

Dedicatory.

hath been educated by godly and vertuous
 Governours and Tutors, as also that you
 live in such a time wherein Gods providence
 and the King's Religious care have
 placed over this Church (in the unspeakable
 comfort thereof) another venerable
 Jehojada, that doth good in
 our Israel, both towards God and
 towards his House, of whom Your
 Highness at all times, in all doubts
 may learn the sincerity of Religion,
 for the Salvation of your inward
 Soul; and the wisest counsell for the
 direction of your outward State?
 And to excite you the rather to the
 zealous Practice of divine Piety;
 often suppose with your self that
 Your Highness heares your Religi-
 ous Father James speaking unto
 you, as sometimes holy David's ake
 to his Son Solomon. And thou
 Charles my Son, know thou the
 God of thy Father, and serve him
 with a perfect heart, and with a
 willing mind: for the Lord
 searcheth all hearts, and under-
 standeth all the imaginations of
 the thoughts. If thou seek him
 he will be found of thee: but if
 thou

The ho-
 nourable
 Sir Robert
 Cary Knight
 and the Re-
 ligious La-
 dy Cary his
 Wife. Mr.
 Thomas
 Murray,
 Sir James
 Fullerton.
 2 2 Chron
 24. 16.
 The grac-
 ious Arch-
 Bishop of
 Cant. G.

1 Chro. 28
 9.

The Epistle, &c.

thou forsake him, he will cast thee off for ever.

To help you the better to seek, and serve this God Almighty, who must be your chief Protector in life, and only comfort in death, I here once again, on my bended knees, offer my old Mite new stampt into Your Highnesse's hand, daily for Your Highness offering up unto the most High, my humblest Prayers, that as you grow in age and stature, so you may (like your Master Christ) increase in wisdom and favour with God and all good men. This suit will I never cease. In all other matters I will ever rest,

*Your Highness humble servant
during life to be commanded,*

Lewis Baily.



TO THE

Devout Reader,

A D

CAROLUM PRINCIPEM.

Tolle Malos, extolle Pios, cognosce Teipsum;

Sacra tene, Paci consule, disce pati.

THE



TO THE
Devout Reader.

DA

I Had not purposed to enlarge the
last Edition, save that the im-
portunity of many devoutly
disposed, prevailed with me, to add
some points, and to amplify there. To
satisfie whose Godly Requests, I have
done my best endeavour, and with-
all finished all that I intend in this
Argument. If thou shalt hereby
reap any more profit, give God the
more praise: and remember him
in thy Prayers, who hath vowed
both his life and his labours, to fur-
ther thy Salvation and his own.
Farewel in the Lord Jesus.

T H E



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THE
PRACTICE
OF
PIETY.

Directing a Christian
how to walk, that
he may *please* God.

WHoever thou art that lookest
into this Book, never under-
take to read it, unless thou art
first resolv'd to become from thy heart
an unfeigned Practitioner of Piety. Yet
read it, and that speedily, lest before
thou hast read it over, God (by some
unexpected death) cut thee off for thine
inveterate Impiety.

The

The Practice of Piety consists

1. In knowing

1. The
Essence
of God,
and that
in re-
spect of

1. The diverse
manner of be-
ing therein,
which are
three Persons,

1. The Father.
2. The Son.
3. Holy Ghost.

2. The At-
tributes
thereof,
which are
either

Nominal, or

1. Simple-
ness

2. Infinit-
ness.

1. Life

2. Under-
standing

3. Will.

4. Power.

5. Majesty.

2. Thy own self, in re-
spect of thy state of

1. Corruption.
2. Renovation.

2. In glorifying God aright

1. By thy
life, in
dedica-
ting thy
self de-
voutly
to serve
him,

Ordinarily,

1. Privately, in thine own
Person.

2. Pub-
lickly,

1. With thy Fami-
ly every day.

2. With the
Church on the
Sabbath Day.

Extraordinarily, by

Fasting.
Feasting.

1. In the Lord.

2. For the Lord.

2. By thy death, in dying

Unless



Unless that a Man doth truly know God, he neither can, nor will worship him aright; for how can a Man love him whom he knoweth not? and who will worship him, whose help a man thinks he needeth not? and how shall a man seek remedy by Grace, who never understood his misery by Nature? Therefore (saith the Apostle) He that cometh to God, must believe that God is, and that he is the rewarder of them that seek him.

• And forasmuch as there can be no true Piety, without the knowledg of God, nor any good Practice, without the knowledge of a man's own self: he will therefore lay down the knowledge of God's Majesty and Man's misery, as the first and chiefest ground of the Practice of Piety.

Tum Deum amare libet, cum persuasum habemus ipsum esse optimum maximum, ubique presentem, omnia in nobis efficientem, eum in quo vivimus, moveamus, sumus. Bucer. in Psal. 113. Heb. 11. 6. Danda imprimis opera est ut Deum norimus, quot quot scilicet esse volumus. Quid noscitis si te ipsum nescis.



A PLAIN DESCRIPTION OF THE

Essence and Attributes of GOD,
out of the holy Scripture, so far
forth as every Christian must
competently know, and neces-
sarily believe that will be saved.

Although no Creature can define
what God is, because he is, ¹ incom-
prehensible, and ² dwelling in ac-
cessible Light: yet it hath pleased
his Majesty to reveal himself in his Word
unto us, for far as our weak capacity can
best conceive him. Thus,

God is that ¹ one ² spiritual and ³ infi-
nitely ⁴ perfect ⁵ Essence, whose Being
is ⁶ of himself eternally.

In the Divine Essence we are to con-
sider two things: First, The Diverse man-
ner of being therein: Secondly, The At-
tributes thereof.

The diverse manner of being therein, are
called ⁷ Persons.

Psal. 143.

1 Tim. 6.

16.

Deut. 14.

8. 11. 3. & 31.

9. & 6. 4.

11. 45. 5. 6.

7. 8.

1 Cor. 8. 4.

Eph. 4. 5. 6.

1 Tim. 3. 5.

John. 4. 24.

2 Cor. 1. 17.

1 Kings 8.

17.

Psal. 147. 5.

Deu. 32. 4.

Exod. 3.

14.

1 Cor. 8. 6.

Acts 17. 25.

Rom. 11.

26.

Heb. 1. 3.

A

A Person is a distinct substance, of the whole Godhead.

There are three Divine Persons, the Father, the Son, and the Holy Ghost. These three Persons are not three several substances, but three distinct substances, of three divers manner of Beings of one and the same substance, and Divine Essence. So that a Person in the Godhead is an Individual, Understanding, and Incommunicable Substance, living of it self, and not sustained by another.

In the Unity of the Godhead, there is a plurality which is not accidental, (for God is a most pure Act; and admits no accidents) nor essential; (for God is one Essence only) but personal.

2 Cor. 13. 13. Singula sunt in singulis, & omnia in singulis & singula in omnibus, & unum omnia, de trin. c. ult. Gen. 1. 26. & 3. 22. & 1. 7. Illa. 6. 8.

Personæ Divinitatis distinguuntur personaliter five

The Persons in this one Essence are but three. In this Mystery, there is alius & alius, another and another, but not aliud & aliud, another thing and another thing.

The Divine Essence in it self, is neither divided nor distinguished; but the three Persons in the Divine Essence are distinguished amongst themselves three manner of ways.

1. By their Names.
2. By their Order.
3. By their Actions.

4. The

1. John 1.

& 5. 31. 37.

2. 14. 10.

2. Col. 2. 9.

1. Gen. 1. 2.

& 3. 22.

82. 11. 7.

Exo. 20. 2.

Hos. 1. 4. 7.

Isa. 63. 2.

10. 1. 1.

Zach. 1. 2.

Hag. 2. 1. 3. 6.

John 3. 7.

Mat. 2. 16.

17. & 20. 1.

John 1. 26.

Aug. lib. 3.

1. Illa. 6. 8.

7. Deu. 1. 1.

divine, unitis

in Trin. 2.

te & inconfu-

te, trinus

in unita-

te, Justin.

Mat. III.

27.

Mat. 3. 17.

2 Isa. 63. 16

Eph. 3. 14.

15.

1 Pro. 30. 4

2 Psal. 2. 7.

3 Heb. 1. 3.

Phil. 2. 6.

4 Basil. sup.

5 John. Si-

cut mens.

cogitando

in seipfam

reflectitur,

ὡς λόγος in-

ternum gige-

nt, ita mens

illa æterna

quæ est De-

us pater, in

seipfam in-

telligendo

reflexa λό-

γος æter-

num modo

ineffabili

genuit. Et

sicut exte-

rior λόγος,

λόγος interioris

effigies quasi est;

ita æternus

ille λόγος ὑποστατικὸς,

æterni patris imago est & Majestatis

character, Heb. 1. 3. John 1. 8. Treb. 1. 4. c. 14. 2 Acts 10.

43. Heb. 1. 1 Luke 24. 27. John 5. 45. Acts 3. 22. 23. 24.

Isa. 63. 10. 2 Cor. 13. 13. 3 1 John 4. 14. Cor. 3. 17. 9 John

20. 21, 22. Gal. 4. 6. John 25. 26.

1. By their Names, Thus:

THE first Person is named the *Father*: First in respect of his *natural Son* *Christ*: Secondly, in respect of the *Elect*; his *adopted Sons*; that is, those who being not his *Sons by Nature*; are made his *Sons by Grace*.

The second Person is named the *Son* because he is *begotten* of his *Father's substance*; or *nature*; and he is called the *Word*; First, because the *conception* of a word in a man's mind, is the nearest thing that in some sort can shadow unto us the manner how he is *eternally begotten* of his *Father's substance*; and in this respect he is also called, the *Wisdom of his substance* Pr. 8 12. Secondly, because that by *him* the *Father* hath from the beginning declared his *will* for our *salvation*; hence he is called λόγος, quasi λόγος, the person speaking with or by the *Father*. Thirdly, because he is the *chief Argument* of all the *Word of God* or that *WORD* whereof *GOD* spake when he promised the blessed seed to the *Fathers* under the *Old Testament*.

The third Person is named the *Holy Ghost*; First, Because he is *spiritual* without a body. Secondly, Because he is *inspired*, and as it were breathed from both the *Father*, and the *Son*; that is, pro-

rior λόγος, λόγος interioris effigies quasi est; ita æternus ille λόγος ὑποστατικὸς, æterni patris imago est & Majestatis character, Heb. 1. 3. John 1. 8. Treb. 1. 4. c. 14. 2 Acts 10. 43. Heb. 1. 1 Luke 24. 27. John 5. 45. Acts 3. 22. 23. 24. Isa. 63. 10. 2 Cor. 13. 13. 3 1 John 4. 14. Cor. 3. 17. 9 John 20. 21, 22. Gal. 4. 6. John 25. 26. cceedeth

ceedeth from them both. And he is called *Holy*, both because he is ¹ *holy* in his own Nature, and also the immediate ² *sanctifier of God's elect people.*

2. By their Order; thus,

THE *Persons* of the Godhead are either the *Father*, or those which are ³ of the *Father*.

The *Father* is the ⁴ first Person in the glorious *Trinity*, having neither his *Being* nor *Beginning* of any other than himself; begetting his *Son*, and together with his *Son* sending forth the *Holy Ghost* from everlasting. The *Persons* which are of the *Father*, are those who in respect of the *personal existence* have the whole *Divine Essence* eternally communicated unto them from the *Father*. And those are either from the *Father* alone, as the *Son*; or from the *Father* and the *Son* as the *Holy Ghost*.

The *Son* is the second Person in that glorious *Trinity*, and the only begotten *Son* of his *Father*, not by *Grace*, but by *Nature*; having his ¹ *Being* of the *Father* alone, and the whole *Being* of his *Father* by an eternal and incomprehensible generation; and with the *Father* sendeth forth the *Holy Ghost*. In respect of his *absolute Essence*, he is of himself; but in respect of his *Person*, he is, by an eternal generation of his *Father*. For the *Essence* doth

est quidam a seipso & αὐτοῦ Θεοῦ sed ratione τῶν οὐ ὁμοεισῶς live esse personalis per aeternam generationem a Patre

¹ 1 Pet. 1. 15, 16.

² 1 Cor. 3. 18.


Thef. 4 23.

1 Pet. 1: 2.

³ Origo essentialis in divinis nulla est, origo personarum locum habet in filio, & Spiritu Sancto Pater enim est prior Filio, non tempore, sed ordine Alsted.

⁴ Mat. 28. 19. 1 John 5. 7. Ideo dicitur Pater

αὐτοῦ Θεοῦ
αὐτοῦ Θεοῦ
Filius Dei
ὁ αὐτοῦ Θεοῦ,
quoad essentialiam absolutam,

exister: i-
 deoque
 non est
 avson, 
 John, 6, 3.
 17. Joh. 5.
 10. Mic. 5.
 1. Joh. I. 1.
 1 Psal. 2. 7.
 Heb. I. 5.
 Aliud est
 habere es-
 sentiam di-
 vinam a se-
 ipso, & ha-
 bere essen-
 tiam divi-
 nam a seip-
 so existen-
 tem: remo-
 ta enim re-
 latione ad
 Patrem sola
 restat Es-
 sentia quæ
 est a seipsa;
 hinc filius
 dicitur Prin-
 cipiatus
 non essen-
 tiatus Thu-
 sum. pag.
 q. 11,
 2 John 5.
 16. John 16
 15. There-

not beget an *Essence*, but the ¹ *Person* of
 the *Father* begetteth the *Person* of the
Son, and so he is *God of Gods*, and hath
 from his *Father* the beginning of his
Person and *Order*, but not of *Essence* and
Time.

The *Holy Ghost* is the third *Person* in
 the blessed *Trinity*, proceeding ² and sent
 forth equally from both the *Father* and
 the *Son*, by an eternal incomprehensible
spiration. For as the *Son* receiveth the
 whole *Divine Essence* by *generation*: so
 the *Holy Ghost* receiveth it wholly by *spi-
 ration*.

This *Order* betwixt the three *Persons* ap-
 peareth, in that the *Father* begetting must
 in order be before the *Son* begotten; and
 the *Father* and *Son*, before the *Holy Ghost*
 proceeding from both.

This *Order* serves to set forth unto us
 two things; First, the manner how
 the *Trinity* worketh in their *external*
actions; as, that the *Father* worketh
 of himself, by the *Son* and the *Holy*
Ghost; the *Son* from the *Father*, by
 the *Holy Ghost*; the *Holy Ghost* from
 the *Father* and the *Son*. Secondly, To
 distinguish the first and immediate be-
 ginning, from which those *External*
 and common *Actions* do flow. Hence
 it is, that forasmuch as the *Father* is
 the *Fountain* and *Original* of the *Trinity*;
 the beginning of all *External Working*,
 the *Name of God* in relation, and the *Title*
 of *Creator* in the *Creed* are given in a
 spe-

special manner to the *Father*; the *Redemption* to the *Son*, and our *Sanctification* to the person of the *Holy Ghost*, as the immediate agents of those actions.

And this also is the cause why the *Son*, as he is *Mediator*, referreth all things to the ¹ *Father*, not to the *Holy Ghost*; and that the Scripture so often saith, that we are ² reconciled to the *Father*.

This Divine Order or *Oeconomy* excepted, there is neither *first* nor *last*, neither *superiority* nor *inferiority* among the three persons; but for *nature* they are co-essential, for *dignity* co-equal, for *time* co-eternal.

The whole Divine Essence is in every one of the three persons; but it was incarnate ³ only in the second Person of the Word, and not in the Person of the *Father*, or of the *Holy Ghost*, for three reasons.

First, That God the *Father* might the rather set forth the greatness of his love to *Mankind*, in giving his *first* and *only* begotten *Son* to be incarnated, and to suffer death for Man's salvation.

Secondly, That he who was in his *Divinity* the Son of God, should be in his *Humanity* the Son of Man: lest the name of *Son* should pass unto another, who by his eternal Nativity was not the Son.

evd oniar xj davnalisyiar comperit; Damas. de Ortho. fid. c. 12. Implevit carnem in Christo Pater & Spiritus S. sed maiestate non susceptione. Aug. Serm. 3. de Temp. John 2. 6. Rom. 8. 12. & 5. 5, 8, 10. Hoc mirum semper mens cogitat: uno hoc ne dubita foedere pacta talus, Mel Ut qui erat in Divinitate Dei Filius, fieret in hu-

fore Rom. 8. 9. the Holy Ghost is called the Spirit of Christ. Spiritus S. e Patre, & a Filio, &c.

John 14. 1.

Rom. 8. 3.

1 Cor. 8. 6.

1 Cor. 1. 24

¹ Mat. 11.

25, 26, 27.

² John 5.

19, 20, 21,

22, 23.

Joh 11. 41,

42.

Joh. 12. 49.

2 Cor. 2.

18, &c.

³ Incarnatio verbi

proprie

non Spiritui

sancto

nisi x^{vi}

manitate
hominis Fi-
lius, ne no-
men alii ad
alterum
transiret,
qui non ef-
fet æterna
nativitate
Filius. Aug.
Congrue-
bat filium
assumere
humanam
naturam, ut
hæc persona
quæ est sub-
stantialis i-
mago æter-
ni Patris re-
sterneret i-
maginem
Dei in no-
bis corrup-
tam. Athan.
Heb. 2. 17,
18. Heb. 4.
15. Infir-
mitates
meræ pri-
vationis

non prave dispositionis. Humana natura est distinctum
individuum a natura divina, etsi non sit distincta persona.
Keck. Syst. Theol. lib. 3. p. 119. Uniti Hypostatice, nihil
est aliud quam naturam humanam non habere propriam

Thirdly, Because it was meetest that
that *Person*, who is the *substantial Image*
of his eternal Father, should restore in us
the *spiritual Image* of God, which we had
lost.

In the *Incarnation* the *Godhead* was not
turned into the *Manhood*; nor the *Man-
hood* into the *Godhead*; but the *Godhead*
as it is the *second Person*, or *Word*, assumed
unto it the *Manhood*, that is, the whole na-
ture of Man body and soul; and all the na-
tural properties and ⁸ infirmities thereof,
sin excepted.

The *second Person* took not upon him the
Person of man, but the *Nature* of man. So
that the humane nature hath no personal
subsistence of its own (for then there
should be *two persons* in Christ) but it
subsisteth in the *Word*, the *second Person*.
For, as the soul and body make but one
person of man, so the *Godhead* and *Man-
hood* make but one *Person* in Christ.

The two natures of the *Godhead* and
Manhood are so really united by a *per-
sonal union*, that as they can never be sepa-
rated alunder, so they are never ² *con-
founded*, but remain still distinguished
by their several and essential properties
which they had before they were united.
As for example, the *infiniteness* of the
Divine is not communicated to the *Hu-*

mane nature, nor the finiteness of the Humane to the Divine nature.

Yet by reason of this *personal union* there is such a *communion* of the *properties* of both natures, that that which is proper to the one, is sometimes attributed to the other nature. As that God purchased the Church with his own blood; And that he will judge the world by that Man whom he hath appointed. Hence also it is, that though the humanity of Christ be a created, and therefore a *finite* and *limited* nature: and cannot be every where present, by actual position, or local extension, according to his ¹ *natural Being*; yet because it hath communicated unto it the *personal subsistence* of the Son of God, which is *Infinite*, and without *limitation*, and is so united without God, that it is no where severed from God; the Body of God, in respect of his ² *personal Being*, may rightly be said to be every where.

3. The *acts* by which the three Persons be distinguished.

THE *Actions* are of two sorts; either External, respecting the Creatures: and those are after a sort common to every one of the three Persons; or internal, respecting the Persons only amongst themselves, and are altogether *Incommunicable*.

The *External* and *communicable Actions* of the three Persons, are these.

The *Creation* of the world peculiarly

existentiam, sed assumptam esse a Verbo æterno ad ipsam Verbi subsistentiam. Bellar. de incarnat. lib. 3. cap. 8.

² Salvis & distinctis manentibus proprietatibus naturæ tam assumptis, quam assumptæ,

Acts 10. 28. Acts 17. 11. Dr. Field of the Church Book 2.

c. 35.

¹ Secundum esse naturale, Christus non est ubique.

² Secundum esse personale, Christus est

ubique.
In operi-
bus ad ex-
tra tres
personæ
operantur
simul, ser-
vato ordi-
ne perso-
narum in
operando.

¹ Rom. 11.
26.

² As Re-
demption,
Acts 20. 28.
and Sancti-
fication,
1 Pet. 1. 1.
to the Fa-
ther; Crea-
tion, John
1. 3. and
Sanctifica-
tion,

1 Cor. 1. 2.
to the Son;
Creation,
Psal. 33. 6.
and Re-
demption,
Eph. 4. 20.

to the Holy Ghost: joyntly all to each, 1 Cor. 6. 11. Opera Trinitatis ad extra indivisa ad intus divisa. Personæ nomen, non est aliquid ab essentia abstractum, ac separa-

belongeth to God the *Father*: The redem-
ption of the Church to God the *Son*, and
the *Sanctification* of the *Elect* to God the
Holy Ghost. Because the ¹ *Father* created,
and still governeth the World by the *Son* in
the *Holy Ghost*: therefore these external
actions are indifferently, in ² *Scripture*,
oftentimes ascribed to each of the three
Persons, and therefore called *communicable*
and *divided Actions*.

The *eternal* and *incommunicable Actions*,
or *Properties* of the three *Persons* are
these:

1. To *beget*; and that belongeth onely to
the *Father*, who is neither made, created,
nor begotten of any.

2. To be *begotten*; and that belongeth
onely to the *Son*, who is of the *Father* a-
lone, not made, nor created, but begotten.

3. To *proceed* from *both*; and that be-
longeth onely to the Holy Ghost, who is of
the *Father* and the *Son*; neither made, nor
created, nor begotten, but proceeding.

So that when we say, that the Divine
Essence is in the *Father* unbegotten, in the
Son begotten, and in the *Holy Ghost* pro-
ceeding; we make not three *Essences*, but
only shew the *divers* manners of *subsist-*
ing; by which the *same* most simple,
eternal and *unbegotten Essence* *subsisteth* in
each *Person*: namely, that is not in the

Father.

Father by generation, that it is in the Son communicated from the Father by generation: and in the Holy Ghost communicated from both the Father and the Son by proceeding.

These are incommunicable Actions, and do not make an essential, accidental, or rational, but a real distinction betwixt the three Persons. So that he who is the Father in the Trinity, is not the Son: He who is the Son in the Trinity, is not the Father: He who is the Holy Ghost in the Trinity, is neither the Son nor the Father, but the Spirit, proceeding from both; though there is but one and the same Essence common to ¹ all three. As therefore we believe, that the Father is God, the Son is God, and the Holy Ghost is God: So likewise we believe that God is the Father, God is the Son, and God is the Holy Ghost. But by reason of this real distinction, the person of the one is not, nor ever can be the person of the other. The three Persons therefore of the Godhead, do not differ from the Essence but ² formally: but they differ really one from another, and are so distinguished by their hypostatical properties. As the Father is God, begetting God the Son: the Son is God, begotten of God the Father: and the Holy Ghost is God, proceeding from both God the Father, and God the Son.

Hence it is that the Scriptures use the Name of God two manner of ways: Either ¹ Essentially, and then it signifieth the

B 4

rum: Vainus Theol. disp.

2. Persona est ipsa essentia Divina, contracta ad certum & peculiarem subsistendi modum Zanchius. Persona gignit, & gignitur: Essentia nec gignit, nec gignitur, sed communicatur. Alsted.

¹ Quum unum cogito trium incomprehensibili luce involvor. Nazian.

² Quamvis personarum essentia non i deo sit omnino aliud

three

differt non
numero
quia in Di-
vini, foret
quaterni-
tas, non re,
quia essen-
tia de per-
sonis præ-
dicatur sed
formaliter

five ratio-
ne ratioci-
nante: Ef-
fentia Di-
vina non

differt personis, ut res a rebus, sed ut res a suis modis;
nam in Deo non est res & res, sed res & modus Dei,
& *omnis*.

Nomen Dei essentialiter positum, non mi-
nus Filium & Spiritum Sanctum quam Patrem designat.
Sacramentum hoc venerandum non scrutandum quomo-
do pluralitas in sit in unitate & unitas in pluralitate. Scr-
tari hoc temeritas est, credere pietas.

nosse vero
vita æter-
na, Bern.

Neq; ad
loquen-
dum digne
de Deo lin-
gua sufficit
neque ad
percipien-
dum intel-

three Persons conjoynly; or ² personally,
and then by a Synecdoche it signifieth but
one of the three Persons in the Godhead;
As the *Father*, 1 Tim. 2. 5. or the *Son*, Acts
30. 23. 1 Tim. 3. 6. or the *Holy Ghost*, Acts 5.
4. 2 Cor. 6. 16.

And because the *Divine Essence* (com-
mon to all the three Persons) is but *one*,
we call the same *Unity*. But because there
be *three distinct Persons* in this one indivisi-
ble Essence, we call the same *Trinity*. ³ So
that this *Unity* in *Trinity*, and *Trinity* in *U-*
nity is a holy ⁴ *Mystery*, rather to be religi-
ously adored by Faith, than ⁵ curiously
searched by Reason, further than God hath
revealed in his Word.

*Thus far for the divers manner of Being in
the Divine Essence; now of the Attributes
thereof.*

A *Attributes* are certain descriptions of
the Divine Essence, delivered in the
Scriptures according to the weakness of
our capacity, to help us the better to un-
derstand the nature of God's Essence, and
to discern it from all other Essences.

The

The *Attributes* of God are of two sorts, either nominal or real:

The Nominal Attributes are of three sorts. 1. Those which signify God's Essence. 2. The Persons in the Essence. 3. Those which signify *his Essential works*.

Of the first sort is the Name ¹ *Jehovah*, or rather *Hajah*, which signifieth the *Eternal Being of himself*, in whom being without all beginning and end, all other Beings both begin and end, *Isa. 42. 8. Psal. 73. 18.* God tells *Moses*, *Exod. 3. 6* That he was not known to Abraham, Isaac, and Jacob by his Name *Jehovah*. Not but that they knew this to be the Name of God. (for they used it in all their Prayers) but because they lived not to see God effecting indeed that which he promised them in graciously delivering their seed out of *Egypt*, and in giving them the real possession of *Canaan's Land*, and so to be not only God Almighty, by whom all things were made; but also performing indeed to the Children that which he promised in his Word to the Father, which this Name *Jehovah* especially signifieth. And for this cause, *Moses* call'd God first *Jehovah*, when the universal Creation had its absolute being, *Gen. 2. 4.* And this admirable Name is given on the *Decalogues* forehead, which was pronounced upon the *Israelites*

lectus prae-
valet; ma-
gis ergo
glorificare
nos conve-
nit Deum,
quod talis
est, qui &
intellectum
transcendit
& cogitati-
onis initi-
um supe-
rat. Chrys.
Hom. 2.
Heb.

⁴ De Deo
loqui eti-
am vere
periculosi-
sime est,
Arnob.

⁵ Lingua,
mente, &
cogitatio-
ne horref-
co quoties
de Deo ser-
monem ha-
beo 2. Naz.

³ Exod. 15.
ab Havah

vel Hajah, Esse, nam ita Deus est a seipso ut sit suum esse, & אֲנִי הוּא. Omnes hujus nominis literæ sunt spiri-
tuales ut denotetur Deum esse spiritum, P. Marloc. com.

cap. 11. P.
Morton. de
arc. ferm.
c. 1. Jeho-
vah non
habet plu-
rale, & in
scripturis
soli vero
Deo tribui-
tur. Locus
Exod. 6. 2.
intelligen-
dus est de
gradibus
divinarum
patefactio-
num. Ger.
loc. 3. de
Nat. Dei.
Ex usu
scripturæ
res tunc di-
cuntur fie-
ri, quando
fiunt mani-
festa: Sic
dicitur Spi-
ritus San-
ctus, non-
dum erat,
id est, non-
dum inno-
tuerat. Al-
sted. Lex
Theol. c. 2.

deliverance to the *Rule of Righteousness*, af-
ter which they should serve their Deli-
verer in the promised Land.

This *Name* is so full of Divine Mysteries,
that the *Jews* hold it a sin to pronounce it;
but if it be no sin to write it, why should it
be unlawful to pronounce it?

This holy Name of God teacheth us,
First, What God is in himself; namely,
an eternal Being of himself.

Secondly, How he is unto others, be-
cause that from him *all other* Creatures
have received their *Being*.

Thirdly, That we may confidently be-
lieve his Promises, for he is named, *Jeho-
vah*, not only in respect of *Being*, and cau-
sing all things to *Be*; but especially in re-
spect of his *gracious Promises*, which with-
out fail he will fulfil in his appointed time,
and so cause that to be which was not be-
fore. And so this *Name* is a *golden Pledge*
unto us, that because he hath *promised*, he
will surely upon our *Repentance* forgive us
all our sins; at the time of death receive
our *Souls*, and in the *Resurrection*, raise up
our Bodies in glory to life everlasting.

The second Name denoting God's Es-
sence is *Ehejeh*; but once read, *Exod. 3. 13.*
of the same root that *JEHOVAH* is, and
signifieth *I AM*, or *I WILL BE*; for when
Moses asked God by what Name he should
call him, God then named himself *Ehejeh*
After Ehejeh; I am that I am. or I will be
that I will be: signifying that he is an e-
ternal, unchangeable Being: for seeing e-

very

very Creature is temporary and mutable, no Creature can say *Ero qui ero, I will be that I will be.* This Name in the New Testament is given to our Lord Christ, when he is called *Alpha and Omega, the beginning and the ending,* ¹ *which is, was, and which is to come, the Almighty,* Apoc. 1. 8. For all time past and to come, is aye present before God. And to this Name, Christ himself alludeth, *John* 8. 58. *Before Abraham was, I AM.*

This Name should teach us likewise to have always present in our minds our first *Creation*, present *corruption*, and future *glorification*; and not content our selves with, *I was good*, or *I will be good*, but to be good presently; that when ever God sends for us, he may find us prepared for him.

The third Name is *Jah*, which as it comes of the same root, so it is the contract of *Jehovah*, and signifieth *Lord*, because he is the ² *beginning and Being of Beings.* It is a Name for the most part ascribed unto God, when some notable deliverance or benefit comes to pass according to his former Promise; and therefore all Creatures in Heaven and Earth are commanded to celebrate and praise God in his Name *Jah*.

The fourth is *κύριος* Lord, used often in the New Testament: for *κύριος*, or *κυριεύω*, signifieth *I am.* Hence *κύριος* signifieth the first Essence of a thing, or authority. When it is absolutely given to God, it answereth to the *Hebrew Name Jehovah*, and is so translated by the seventy Interpreters;

Quod licet scribere cessari cur non liceret?

Theod. in Epit. Ens æternum
αὐτὸ ὄν.
Fons est
πῶς ἐστίν.

In promissionibus

Jehova est
ὄν. Isa. 53.

7. Joh. 12.

26. Joh. 14.

2, 3. Joh. 6.

42. John

1 P. 5.

¹ ὁ ἀρχὸς ὁ θεὸς

κύριος ἱεροσόλυμα

² Deus est

causa cau-

rarum &

Ens entium

Psal. 63. 19.

Pf. 101. 18.

Psal. 111. 1,

&c.

Psal. 112. 1,

&c.

Psal. 113.

1. 9.

Psal. 115.

17, 18.

Pf. 116. 19.

for

Pfal. 118.

5. 14.

Pf. 125. 34.

Junius in
Eirenico.

αὐτὸ καὶ

ἐστίν.

Polan. Synt.

Theol. 2. 3.

Mal. 1. 6.

Plato in

Cratil. Hinc

illud Vir-

gil. Deum

nempe ire

per omnes

terrasq; tra-

tusq; maris

Zanc. Deus

est lux

ἀπὸ τοῦ Θεοῦ.

Nomen E-

lohim est

persona-

rum

Παντοκράτωρ

Assed.

Quum Elo-

him Deum

persona di-

citur. Sy-

necdochice

dictum est

propter Es-

sentie uni-

tatem. Jun.

for God is so a Lord, that he is of ¹ himself Lord of all. This Name should always put us in remembrance to ² obey his Commandments, and to fear his Judgments, and to submit our selves to his blessed will and pleasure, saying with *Eli*, It is the Lord, let him do what seemeth him good, 1 Sam. 18.

* The fifth is Θεός God, 6000 times used in the New Testament, and of prophane Writers commonly. It is derived *καὶ τὸ θεῖον*: because he runs through, and compasseth all things; or *ἀπὸ τοῦ θεοῦ* which signifieth to burn and kindle; for God is Light, and the Author both of Heat, Light, and Life in all Creatures, either immediately of himself, or mediately by secondary causes. This Name is used either improperly, or properly. Improperly, when it is given either figuratively to Magistrates, or falsely to Idols. But when it is properly and absolutely taken, it signifieth the eternal Essence of God, being above all things, and through all things; giving life and light to all Creatures, and preserving and governing them in their wonderful frame and order. God seeth all in all places; let us therefore every where take heed what we do in his sight.

Thus far of the Names which signifie God's Essence.

The Name which signifies the Persons in the Essence, is chiefly one. *Elohim*.

Elohim signifieth the mighty Judges; it is a Name of the plural number, to express the Trinity of Persons in Unity of Essence.

And

And to this purpose the *Holy Ghost* beginneth the *Holy Bible* with this plural Name of God, joyned with a Verb of the singular number, as *Elohim Bara, Dii Creavit*, ¹ *The mighty God, or the three Persons in the Godhead created.* The *Jews* also note in the Verb *Bara*, consisting in the original of three Letters, the mystery of the Trinity. By *Beth, Ben*, the Son; by *Resh Ruach*, the Spirit; by *Aleph, Ab*, the Father. But this holy mystery is more clearly taught by *Moses*, *Gen. 3. 22.* And *Jehovah Elohim* said, *Because the Man is become one of us.* And *Gen. 19. 14.* *Jehovah* rained upon *Sodom* and upon *Gomorrhah* brimstone and fire from *Jehovah* out of *Heaven*: ² that is, God the Son from God the Father, *who hath committed all Judgments to the Son*, *Joh. 5. 22.* See *Psal. 33. 6.* *Isa. 6. 3, 9, 10.* The singular number of *Elohim* is *Eloah*, derived of *Alah*, *he swore*; because that in all weighty causes, when necessity requireth an Oath to decide the Truth, we are only to swear by the Name of God; which is the great and righteous Judge of Heaven and Earth.

This Name *Eloah* is but seldom used, as *Heb. 3. 3.* *Joh. 4. 9.* *Joh. 12. 4. & 15. 8. 36. 2.* *Psal. 18. 32.* *Psal. 14. 7.* Once it hath a Noun plural joyned to it, *Joh. 35. 10.* None saith, *Where is Eloah Gofai, the Almighty Maker?* to note the mystery of the eternal Trinity. Many times also *Elohim* the plural number is joyned with a Verb singular, to express emphatically this mystery, *Gen. 35. 7.* *2 Sam. 7. 13.* ¹ *Josh. 24. 19.* *Jer. 10. 10.* *Elohim*

¹ The like you may read, *Deut. 6. 4.* *Josh. 2. 9.*

² Sic Marcus Arethusius in Smyrnenf Concilio sancte exposuit Socrat. Eccles. Hist. 1. 2. c. 30. This place well urged had grinded Arius in pieces.

³ *Elohim* *Kedoshim* *Hi dii sancti ipse.*

³Hence *El* in Hebrew, Mat. 27. 49. *Eloi*, Syriac as Mark 15. 31. signifies my God, 2Chr. 33. The LXX turn it *παιτερος*. It is derived of *Dai*, sufficiency, and the Relative the same that *עזר*, or of *Shad*, Aug. because God feeds his children with sufficiency of all grace, as the loving Mother the Child with the milk of her breast.

him is also sometimes *Tropically* given to Magistrates, because they are God's Vicegerants; as to *Moses*, Exod 7. 1. *Jehovah* saith unto *Moses*, *I have made thee Elohim to Pharaoh*; that is, I have appointed thee an Ambassador to represent the Person of the true *three-one* God, and to deliver his message and will unto *Pharaoh*. As oft therefore as we read, or hear this Name *Elohim*, it should put us in mind to consider, that in one *Divine Essence* there are *three distinct Persons*, and that God is *Jehovah Elohim*.

Now follow the Names, which signifie God's Essential works, which are these five especially.

E*l*, which is as much as the *strong God*, ² and teacheth us, that God is not only most strong, and fortitude it self, in his own Essence, but also that it is he that giveth all strength and power to all other Creatures. Therefore Christ is called, *Isa.* 7. 9. *El Gibhor*, the strong, most mighty God. Let not God's children fear the power of Enemies, for *El*, our God is stronger than they.

2. *Shaddai*, that is, *Omnipotent*. By this Name God usually styleth himself to the Patriarchs, *I am El Shaddai*, *The strong God Almighty*. Because he is perfectly able to defend his Servants from evil: to bless them with all spiritual and temporal blessings, and to perform all his Promises, which he

he hath made unto them for this life, and that which is to come. This Name belongeth onely to the Godhead, and to no Creature, no not to the *Humanity of Christ*. This may teach us with the Patriarch to put our whole confidence In God, and not to doubt of the true performance of his Promises. ✕

3. *Adonai*, My Lord, this Name as the *Massorets* note, is found 134 times in the Old Testament; and *Logically* it is given to Creatures, but properly it belongeth to God alone. It is used *Mal. 1. 6.* in the plural number, to Note the Mystery of the *Holy Trinity*. If I be *Adonim*, *Lords*, where is my fear? *Adoni* the singular; *Adonim* the plural number. This Name is given to Christ, *Dan. 9. 17.* Cause thy face to shine upon thy sanctuary that is desolate; for *Adonai* (the Lord Christ) his sake. The hearing of his holy Name, may teach every man to obey God's Commandments to fear him alone, to suffer none besides him to reign in his Conscience, to lay hold (by a particular hand of faith) upon his Word and Promise, and to challenge God in Christ to be his God, that he may say, with *Thomas*, *Thou art my Lord and my God.*

4. Is *Helion*, that is, *Most high*, *Psalms 9. 2.* *Psalms 91. 9. & 92. 9.* *Dan. 4. 17, 24, 25, 34.*

est Jod cum Patach, sed de Creatore eum Camerz. A *Adonai* manasse videtur Ethnicorum *Αδωναι*. *ὁ υἱος υἱσου*. So the Devil stileth Christ the Son of God the most High, *Luke 8. 18.* For what is earthly Greatness compared to God's Highness?

A Name compounded of *Ad*, *My*, and *Adon* derivatur ab *Eden*, basis, quia Deus est fundamentum & sustentator omnium creaturarum. Hic *Adon*, Dominus, cui rei Domestice cura incumbit, & ei tanquam columnæ innititur.

Quando d. Creaturis usurpatur *Adonai*

troubles, be bold to call upon him as a Father for his help and succour. Thus should we not hear of the sacred Name of God, but we should thereby be put in mind of his goodness unto us, and our duty unto him. And then we should find how comfortable a thing it is to do every thing in the Name of God. A phrase usual in every man's Tongue, but the true comfort thereof (through ignorance) known to few mens hearts.

It is great wisdom, and unspeakable matter for the strengthening of a Christian's faith; to know how in the mediation of Christ to invoke God by such a Name, as whereby he hath manifested himself to be most willing and best able to help and succour him in his present need or adversity. The ardent desire of knowing God, is the surest testimony of our love to God, and of God's favour to us, *because he hath set his love upon me, therefore will I deliver him; I will set him on high, because he hath known my Name: he shall call upon me, and I will answer him, &c.* And it is a great strengthening of faith, with understanding to begin every action in the Name of God.

Thus far of the Nominal Attributes.

The *real Attributes* are of two sorts; either *absolute* or *relative*.

The *absolute Attributes* are such, which cannot in any sort agree to any *Creatures*, but to God alone.

These are two; *Simpleness* and *Infiniteness*.

Simpleness,

¹ Intelligentiæ cum sint entia alia ab infinito. Ente finita esse necesse est; nam duo infinita neque in natura, neque extra naturam. Essent. N. duo principia prima. Scal. Exerc. 2 § 9. Sect. 10. ² Acts 7. 48. Psalm 145.

Job 11. 7, &c. 2 Chr. 3, 5, 6. Psalm 139. 5, &c. Jer. 22. 23, 24. Deus est ubique non itatur in dimidia parte sit dimidius, aut tanquam in maiore parte major Dei pars sit, in minore minor, sed ubique totus, & in seipso totum est. Deus est, intellectualis Sphæra, cuius centrum est ubique circumferentia vero nusquam. Trism.

³ Psalm 19. 1. Hof. 2. 21.

Simpleness, is that whereby God is void of all *composition*, *division*, *multiplication*, *accidents*, or *parts* compounding either sensible, or intelligible; so that whatever he is, he is the same essentially.

It hinders not God's simpleness that he is Three; because God is three, not by *composition of parts*, but by *co-existence of Persons*.

¹ *Infiniteness*, is that whereby all things in God are void of measure, limitation, and bounds above and beneath, before and after.

From these two do necessarily flow three other Attributes.

1. *Unmeasurableness*, or *Ubiquity*, whereby he is of infinite extension. ² filling Heaven and Earth, containing all places, and not contained of any *space*, *place*, or *bounds*, and being no where absent, is every where present.

There are four degrees of *God's presence*: the first is *universal*, by which God is *repletively* every where, *inclusively* every where.

Secondly, *special*, by which God is said to be in Heaven, because that ³ there his power, wisdom, and goodness, is in a more excellent manner seen and enjoyed; as also

so because that usually he doth from thence pour forth his *blessings and judgments.*

Thirdly, *more special*, by which God ² dwelleth in his *Saints.*

Fourthly, *more special*, and altogether singular, by *which the whole fulness of the God-head dwelleth in Christ bodily.*

2. *Unchangeableness*, whereby God is void of all change, both in respect of his ³ Essence and ⁴ Will.

3. *Eternal*, whereby God is without beginning of days, or end of time, and without all bounds of ⁵ procession or succession.

Thus far of the absolute Attributes? now of the Relative, or such which have reference to the Creatures.

Those are five.

1. *Life.* 2. *Understanding.* 3. *Will.*

4. *Power.* 5. *Majesty.*

I. **T**HE *Life of God*, is that by which, as by a most pure and perpetual *Act*, he not only liveth of himself, but is also that ever and overflowing Fountain of life, from which all Creatures derive their lives, so as that in him they live, move, breath, and have their being. And because only his Life differs from his *Essence*, therefore God is said onely to have immortality, 1 Tim. 6. 16.

quædam æternæ sunt a posteriori : a priori solus Deus est æternus. Alsted. Lex Theor. c. 2. Acts 17. 25. Acts 24. 15. Psal. 42. 2. Psal. 36. 9. John 3. 26. Heb. 3. 12.

² 1 Cor. 1. 16. & 6. 16.
2 Cor. 6. 16.
³ Col. 1. 8.
Rom. 1. 13.
Isa. 46. 28.
Ps. 22. 7, & c.
⁴ Apoc. 2. 8.
1 Sam. 15.
29. Num.
23. 19.
Mal. 3. 6.
Rom. 11.
29. Jam. 1.
18. Pænitentia cum de Deo enunciatur non affectum in Deo, sed effectum Dei in omnibus significat. Alred.
Isa. 4. 46.
1 Sam. 5. 19
Dan. 6. 26.
Heb. 1. 12.
Apoc. 4. 8.
Creatura

Hence it is, that as God is called of the Hebrews *Ehe-jah*, and as of the Grecians, *ὁ θεός*; and as of the Latins, *primum ens*, so also, *primum vivens*; for to be and to live, is all one and the same with God.

1 Kings 8.
39. Psal. 44.
21. Ps. 139.
1. &c. Jer.
17. 10. &
20. 12. Luk.
16. 15. Acts
1. 24. Heb.

4. 12. Rom.

Intellectus, scien-

Nan sapientia

qui de Deo dici non debet,

cujus intellectus est ipsa sapi-

entia. Keckerm.

Πάντα ἰδὼν ὁ θεός ὁφθαλμοῦς καὶ ποδῶν οὐκ ἔχει. Hel. lib. ἐργ. καὶ ἡμερ.

Hence the Platonists term God,

ὁπότερ' ἴνυ all eye, seeing all.

2. The *Understanding* or *Knowledge* of God, is that whereby (by one part *AE*) he most perfectly knoweth in himself all things that ever *were, are, or shall be*. Yea, the thoughts and imaginations of mens hearts. This *Knowledge* of God is either *general*, by which God knoweth *simply all things* eternally the good by himself, the evil by the good opposite to it; imposing to things *contingent* the lot of contingency, and things *necessary*, the *Law* of necessity. And thus knowing all things in and of himself, he is the *cause* of all the *knowledge* that is in all, both Men and Angels. 2ly, *Special*, called the *Knowledge of Approbation*, by which he particularly knoweth, and graciously acknowledged only his *Elect* for his own.

Understanding also contains the *wisdom* of God; by which he most wisely created all things of *nothings*, in *number, measure, and weight*, and still ruleth and disposeth them to serve his own most holy purpose and glory.

The *Will* of God is that, whereby of necessity, he willeth himself as the *sovereign good*; and by willing himself, willeth most freely of all other good things which are out of himself.

1. 13. & 16, 17. 1 Tim. 2. 19. Mat. 7. 12. Intel-

tia, & sapientia in Deo non distinguuntur. Tilen.

Nan sapientia in homine est habitus intellectus impressus,

qui de Deo dici non debet, cujus intellectus est ipsa sapi-

entia. Keckerm.

Πάντα ἰδὼν ὁ θεός ὁφθαλμοῦς καὶ ποδῶν οὐκ ἔχει. Hel. lib. ἐργ. καὶ ἡμερ.

Hence the Platonists term God,

ὁπότερ' ἴνυ all eye, seeing all.

1 Tim. 2. 5. Rom. 9. 15. Ephes. 1.

The

The Will of God, though in it self it be but one, as in his *Essence*, yet in respect of the diversity of Objects and Effects, it is call'd in Scripture by divers Names; as,

1. *Love*, whereby is meant God's eternal ⁴ *good will*, whereby he ordaineth his elect to be freely saved through Christ, and ¹ bestoweth on them all necessary Graces for this life and that to come, ⁶ *taking pleasure* in their persons and services.
2. *Justice* ⁷ is God's *constant Will*, whereby he recompenseth ⁸ Men and Angels, according to their works, *punishing* the impenitent according to their deserts, called the justice of his *wrath*, and *rewarding* the faithful according to his promises, called the justice of his *grace*.
3. *Mercy*, which is, ⁹ God's *meer good will*, and ready affection to forgive a penitent sinner, notwithstanding all his sins and ill deserts.

² Deus voluntate sua cuncta constituit. Trif. in 4. Pim. Hinc Orpheus Deum vocat necessitatem ratione sc. inferiorum qd. omnia ipsi parere cogantur.

³ Voluntas Dei semper impletur, aut de nobis aut a nobis. De nobis impletur, sed tamen non

implemus eam quando peccamus; a nobis impletur quando bonum facimus. Aug. Ench. c. 100. Rom. 9. 11. Jam. 2. 21.

⁴ 1 Joh. 3. 1. ⁵ Psal. 4 5. 7. ⁶ Gen. 44. ⁷ Norma justitiæ divinæ est Dei voluntas, Quia enim Deus vult, ideo est Justum; non quia Justum, ideo vult. Eph. 1. 11. ⁸ Rom. 2. 5, &c. 2 Thes. 1. 6, &c. 2 Tim. 4. 8. Deut. 7. 9, 10, &c. ⁹ Deus principium & finem & media rerum omnia tenens, rectaq; linea incedens e vestigio habet *Σύμω* divinæ legis vindicem, simul & quicquam Sanctionum ejus prætermisum est Aristot. lib. de Mundo.

¹ Rom. 9.
15, 16.

Ezek. 16. 6.

² Psal. 103.

6, &c. Tit. 2.

4. Semper
invenies

Deum be-
nigniores.

quam te
culpabilio-
rem. Serm.

11. Bern.

vindictæ
gladium

misericor-
diæ oleo

semper a-
ruit. Nicép.

l. 17. c. 2.

³ Pl. 145. 1.

9. 15. Mat.

16, 17. In

creaturis

multa in-

veniantur bona, ergo creator multo magis est bonus. Imo

divine bonum. ⁴ Jos. 13. 13. Pl. 149. 6. Num. 23.

19. Veritas est harmonia tum intellectus & verborum cum

rebus, tum etiam rerum ipsarum. Ideis in mente divin.

Reck. Veritas Dei in verbis fides Dei dicitur, quod certo

fiant, quæ ab ipso dicta sunt. Item constantia, quia senten-

tiam non mutat, Polan. 2 Pet. 3. 9. Rom. 2. 4. Gen. 15.

16. 1 Pet. 1. 5. 1 Thes. 4. 3. Heb. 12. 14. Matth. 15. 9.

Quanta sanctitas Dei, ad cuius aspectum sancti Angeli ocu-

los pro sua tenuitate aliis volantes clament, Sanctus, San-

ctus, Sanctus Jehovah Zobaohi. Isa. 6. 2. 23. *chast-*

4. *Goodness*, whereby God willingly com-
municateth his good with his Crea-
tures; and because he communi-
cateth it freely, it is termed *Grace*.

5. *Truth*, whereby ^o God willeth con-
stantly those things which he wil-
leth, effecting and performing all
things which he hath spoken, in his
appointed time.

6. *Patience*, whereby God willingly
forebareth to punish the wicked so
long as it may stand with his Ju-
stice, & until their ³ sins be ripened.

*Ad penam tardus Deus est, ad præmia velox;
Sed pensare solit vi graviore miram.*

7. *Holiness*, ⁴ whereby God's nature
is separated from all *prophaneness*,
and abhorreth all *filthiness*; and
being wholly pure in himself, de-
lighteth in the inward and outward
purity and *chastity* of his servants,
which he infuses into them.

8. *Anger*, ⁵ whereby is meant
God's most certain and just *Will* in

chastening the Elect; and in revenging and punishing the *Reprobates* for the injuries they offer unto him and his Chosen; and when God will punish with rigour and severity, then it is termed *wrath*, ¹ temporal to the Elect, eternal to the *Reprobates*.

4. The *Power* of God is that whereby he can simply and freely do *whatsoever he will*, that is agreeable to his nature? and whereby, as he hath made, so he still ruleth Heaven and Earth, and all things therein. This Almighty *power of God*, is either *absolute*, by which he can and will do no more than he willeth or doth, *Mat. 3.6. & 20.52. Rom. 9.38.* Or *actual*, by which God doth indeed whatsoever he will, and hindreth whatsoever he will not have done, *Psal. 115.3.*

5. *Majesty* is that by which God of his own *absolute* and *free* Authority ² reigneth and ruleth as *Lord* and *King* over all *Creatures* visible and invisible; having both the *right* and *propriety* in all things, as ³ *from whom*, and *for whom* are all things; as also such a *plenitude* and *power*, that he can pardon the offences of all whom he will have spared, and *subdue all his enemies*, whom he will have ⁴ *plagued* and *destroyed*, without being bound to render any Creature a reason of his doings, but making his own most

omnia quæ contradictionem non implicant. Aqu. 1. qu. 25. art. 24. Omnipotentia excludit omnes defectus, qui sunt impotentis, ceu posse mentiri, mori, &c. Chron. 29. 11, 12. 2 Sam. 7. 22. Apoc. 5. 12, 13.

¹ Psal. 106. 22, 23, 40, 41. N. 15. 11. Ira Dei non est aliud quam voluntas puniendi. Aug. de civitat. Dei, c. 15. Ansel. l. 7. c. 6. Cur. Deus Hom. Furor & ira in Deo non passionem mentis, sed ultionis acerbitatem notant. Carth. in Apoc. 9. ² 1 Cor. 15. 2. ³ 2 Thes. 1. 10. ⁴ Gen. 17. 1 Pl. 1. 15. Mat. 11. 26. Ephes. 1. 1. Mat. 8. 2. Deus potest

¹ 1 Chr. 20.
14. Hinc
Deus dici-
tur αὐτῷ
κράτωρ.

² Ro. 9. 15.
John 4. 11.
Luk. 19. 27.
Psal. 2. 9.

Psal. 110. 1.
Deus est
αὐτοπάτης,
non locum
quia ipse
nihil desi-
derat, sed &
iam quia
nihil in eo
desiderari
potest. Cre-
aturas facit
perfectas in
suo quisq;

genere, ergo ipse perfectissimus est in se & per se. Scal. Ex-
erc. 146. Sect. 2. 2. Mark 14. 16. Acts 17. 25. Rom. 11. 35,
36. 1 Tim. 6. 25. Mat. 25. 54. Jam. 1. 17. See Mr. Wilson's
Dictionary of the Bible, most profitable to this purpose.

holy and just Will. his own most perfect
and eternal Law.

From all these *Attributes* ariseth one,
which is *God's* sovereign blessedness or per-
fection. *Blessedness* is that perfect & unmea-
surable possession of joy and glory which
God hath in himself for ever: and is the
cause of all the blis and perfection that
every Creature enjoys in its measure.

There are other *Attributes* figuratively
and improperly ascribed unto God in the
holy Scriptures, as by an *Anthropomorphosis*,
the members of a man, *Eyes, Ears, Nostrils,*
Mouths, Hands, Feet, or the senses and acti-
ons of a man, as *feeling, hearing, smelling,*
working, walking, striking, &c. or by an *An-*
thropopatheia, the affections and passions of
a man; as *gladness, grief, joy, sorrow, love,*
hatred, &c. or by an *Analogy*, as when he
is named a *Lion, a Rock, a Tower, a Buckler,*
&c. whose signification every ⁱⁿ *Comm-*
entary will express.

*Of all these Attributes, we must hold those
General Rules.*

NO *Attributes* can sufficiently express
the *Essence* of God, because it is infi-
nite and ineffable.

Whatsoever therefore is spoken of *G O D,*
is not God; but serveth rather to hold
our

our weak Understanding, to conceive in our reason, and to utter in our speech the Majesty of his *divine nature*, so far as he hath vouchsafed to reveal *himself* unto us in his Word.

2. All the Attributes of God belong to every of the three Persons, as well as the Essence it self, with the limitations of a personal propriety. As the mercy of the Father is mercy begetting, the mercy of the Son is mercy begotten; the mercy of the Holy Ghost is mercy proceeding; and so of the rest.

3. The Essential Attributes of God differ not from his Essence, because they are so in the Essence, that they are the very Essence it self. ¹ In God therefore there is nothing which is not either his Essence or Person.

4. The Essential Attributes of God differ not Essentially or Really one from another (because whatsoever is in God, is one most simple Essence, and one admits no division) but onely in our reason and understanding; which being not able to know Earthly things, by one simple Act without the help of many distinct Acts, must of necessity have the help of many distinct Acts to know the incomprehensible GOD. Therefore (to speak properly) there are not in God many Attributes, but ² one only, which is nothing else but the Divine Essence it self by what Attributes soever you call it. But in respect of our reason, they are said to be so many different Attributes, for our understanding conceives by the name

C

of

Attributa
omnia pro-
pter *sonas*
ταυς οντας
Singulis di-
vinitatis
personis
competunt,

¹ In Deo
nihil est,
quod non
sit ipse De-
us Zanch.

² Omnia in
divinis sunt
unum ibi
non obviat
relationis
oppositio

¹ A tributa
Dei omnia
ita in ipso
sunt ut sint
ipsum ita
insunt, ut
nihil ante-
cedat, nihil
subsequatur
sed ex in-
tellectione
nostra (quæ
perquam
umbratilis
est) alia alis
prius animo
compre-
henduntur.
Scal. Ex.
355. Sect. 6.

² Quæ de
Deo di-
cuntur,
χρ' νικῶς
Relatione
ad creatu-
ras & sic se-
cundum
accidens,

non exprimunt mutationem in divina essentia, sed in crea-
turis factum. Negantur ergo duo accidentia realia. 1. 1.
autem prædicat accidentalia. ³ Omnia quæ in Deo sunt,
ita insunt, ut sint ipse Deus. ⁴ Essentia divina identificat
sibi omnia quæ sunt in divinis. Beil. sup. 1. Sentid. 4. 5. Ex-
hibet omnia, accepit nihil. Ipsum igitur bonum est Deus
ipse semper. Trism. ser. Plin. the

of mercy, a thing differing from that which
is called Justice. The *Essential Attri-
butes* of God are not therefore really inse-
parable.

5. The *Essential Attributes* of God are
not parts or qualities of the *Divine Essence*,
not ¹ *Accidents* in the *Essence*, not a *Sub-
ject*: but the very ² *whole and entire Essence*
of God. So that every such *Attribute* is not
aliud & aliud, another and another thing,
but one and the same thing. There are
therefore no *Quantities* in God by which
he may be said to be *so much*, and *so much*;
nor *Qualities* by which he may be said to
be *such and such*: but ³ *whatsoever* God
is, He is *such* and the *same* by his *Essence*.
By his *Essence* he is *wise*, and therefore *Wis-
dom* it self: By his *Essence* he is *good*,
and therefore *goodness* it self; By his *Es-
sence* he is *merciful*, and therefore *mercy* it
self: By his *Essence* he is *just*, and therefore
Justice it self, &c. In a word God is *great*
without *quantity*, *good*, *true*, and *just*, with-
out *quality*; *merciful* without *passion*; an
act without *motion*; *every where* present,
without *sight*, without *time*, the *first* and
the last; the Lord of all *Creatures*, from
whom all ⁴ receive themselves, and all

the good they have; yet neither needeth nor receiveth he any increase of goodness or happiness from any other.

This is the plain description of God, so far as he hath revealed himself in his word.

This Doctrine (of all other) every true Practitioner of Piety must competently know, and necessarily believe for four special uses.

1. That we may discern our true and only God, from all false Gods and Idols; for the Description of God is properly known only to his Church, in whom he hath thus graciously manifested himself.

2. To possess our hearts with a greater awe of his Majesty, whilst we admire him for his simpleness and infiniteness; adore him for his unmeasurableness, unchangeableness, and Eternity; seek wisdom from his understanding and knowledge; submit our selves to his blessed will and pleasures, love him for his love, mercy, goodness, and patience; trust to his word because of his truth; fear him for his Power, Justice, and Anger; reverence him for his holiness, and praise him for his blessedness, and to depend all our life on him, who is the only Author of our Life, Being, and all the good things we have.

3. To stir us up to imitate the Divine Spirit in his holy Attributes: and to bear (in some measure) the Image of his wisdom, Love, Goodness, Justice, Mercy, Truth, Patience, Zeal, and Anger against sin, that we may be wise, loving, just, merciful, true, patience, and zealous, as our God is.

4. Lastly, That we may in our Prayers and

1 Psal. 147.

19, 20.

Jer. 10. 23.

¹ Psal. 90. 2.
² Kin. 8. 17.
³ Gen. 17. 1.
 Job 15. 25.
⁴ Apoc. 4. 1.
 & 15. 4.
⁵ Rom. 11.
 33. & 16. 17.
⁶ Ezek. 34.
 6. 7.
 Pl. 101. 11.
 & 145. 8, 9.
⁷ Deu. 31. 4.
 Gen. 8. 15.
 Pl. 145. 17.
¹ Joh. 4. 34.
⁹ Deu. 32. 4.
¹ John 5. 7.
 Mat. 3. 16.
 Mat. 28. 19.
 2 Cor. 13.
 14.
² 2 Kings
 8. 17.
³ Pl. 120. 2.
 Jer. 23. 13.
⁴ Isa. 48.
 10. 28.
 Dan. 4. 32.
⁵ Kings 8.
 50.
 Jer. 12. 10.
⁶ Isa. 62. 16.

and Meditations conceive a right of his *Divine Majesty*, and not according to those gross and blasphemous imaginations which naturally arise in mens brains; as when they counterfeit *God* to be like an *old man sitting in a Chair*; and the blessed *Trinity* to be like that *tripartite Idol*, which *Papists* have painted in their *Church windows*.

When therefore thou art to pray unto *God*, let thine heart speak unto him, as that *Eternal, Infinite, Almighty, Holy, Wise, Just, Merciful, Spirit, and most Perfect, indivisible Essence of three several Persons, Father, Son, and Holy Ghost*; who being *present in all places, ruleth Heaven and Earth, understandeth all mens hearts, knoweth all mens miseries, and is only able to bestow on us all graces which we want, and to deliver all penitent Sinners, who with faithful hearts seek (for Christ's sake) his help out of their afflictions, and troubles whatsoever.*

The ignorance of this true knowledge of *God*, maketh many to make an *Idol* of the true *God*, and is the only cause why so many do profess all other parts of *Gods* Worship and Religion, with so much irreverence and hypocrisy; whereas if they did truly know *God*, they durst not but come to his *holyservice*, and coming, serve him with *fear and reverence*; for so far doth a man fear *God*, as he knows him, and then doth a man truly know *God*, when he joyns practice to speculation: And that is,

First, When a man doth so acknowledge and celebrate *God's Majesty*, as he

hath

hath revealed himself in his Word.

2ly, When from the true and lively sense of God's Attributes, there is bred in a man's heart a love, awe, and confidence in God; for saith God himself, If I be a Father, where is my honour? if I be a Lord, where is my fear? O tast and see, that the Lord is good, saith David. He that hath not by experience tasted his goodness, knoweth not how good he is. He (saith John) that saith he knoweth God, and keepeth not his Commandments, is a liar, and the truth is not in him. So far therefore as we imitate God in his Goodness, Love, Justice, Mercy, Patience, and other Attributes, so far we do know him.

Psal. 34.

1 Joh. 2.4.

3ly, When with inward groans, and the serious desires of our hearts, we long to attain to the perfect and plenary knowledge of his Majesty in the life which is to come.

Lastly, This discovers how few there are which do truly know God, for no man knoweth God but he that loveth him; and how can a man choose but love him, being the sovereign good, if he know him; seeing the Nature of God is to enamour with the Love of his Goodness? And whosoever loveth any thing more than God, is not worthy of God; and such is every one, who settles the love and rest of his heart upon any thing besides God. If therefore thou dost believe that God is Almighty, why dost thou fear Devils and Enemies, and not confidently trust in God, and crave his help in all thy troubles and dangers? If thou believest that God is infinite, how darest thou provoke

Rom. 8. 18.

¹ Sic te habeam solum, sane ruat arduus cother, telus rupta suo dissili-
atque loco.

² Creatura omnia perfectius sunt in Deo quam in se-
ipsis. Dion. de divin. cap. 8.

³ Amat unum illum bonum in quo omne bonum est, & sufficit.

Ansel. in Prosc. c. 25.

him to *Anger*. If thou believest that God is *simple*, with what heart canst thou *dissemble*, and play the *Hypocrite*? If thou believest that God is the *sovereign good*, why is not thy heart more settled upon him, than all worldly good? If thou dost indeed believe that God is a *just Judge*, how darest thou live so securely in sin without *repentance*? If thou dost truly believe that God is *most wise*, why dost thou not refer the *events of crosses and disgraces* unto him, who knows how to *turn all things to the best* unto them that love him? If thou art persuaded that God is *true*, why dost thou doubt of his *Promises*? and if thou believest that God is *Beauty* and *Perfection* it self, why dost thou not make it alone the *chief end* of all thy *Affections* and *Desires*: For if thou lovest *Beauty*, He is *most fair*; if thou desirest *Riches*, He is *most wealthy*; if thou seekest *Wisdom*, He is *most wise*; whatsoever *excellency* thou seeest in any Creature, it is nothing but a *spark* of that which is *Infinite*. ² *Perfection* in God: and when in Heaven we shall have an *immediate Communion* with God, we shall have them all perfectly in Him *communicated* unto us. Briefly, in all *goodness*, he is *all in all*. ³ Love that one good God, and thou shalt love Him in whom all the good of *goodness* consisteth. He that would therefore attain to the *saving knowledge* of God, must learn to know him by *Love*; For God is love, and the *knowledge of the love of God passeth all knowledge*. For all

all knowledge, besides to know ¹ how to love God, and to serve him only, is nothing upon Solomon's credit, but vanities and vexation of spirit.

Kindle therefore, O my Lady, ² nay rather O my ³ Lord Charity, the love of thyself in my Soul especially, seeing it was thy good pleasure, that being ⁴ reconciled by the blood of Christ, I should be brought to the knowledge of thy Grace, to the Communion of thy Glory, wherein only consists my sovereign Good and Happiness for ever.

Thus by the light of his own Word we have seen the back-parts of **J E H O V A H Elohim**, the Eternal Trinity, whom to believe; is saving Faith and Verity, and unto whom from all Creatures in Heaven and Earth be all Praise, Dominion, and Glory for ever. Amen.

Thus far of the Knowledge of God; now of the Knowledge of a Man's self. And first of the state of his misery and corruption without renovation by Christ.

Meditations of the misery of a Man not reconciled to God in Christ.

O Wretched Man, where shall I begin to describe thine endless misery? who art condemned as soon as conceived: and adjudged to eternal Death, before thou was born to temporal Life. A beginning indeed I find, but no end of my *miseries*. For when *Adam* and *Eve* being created after God's own Image; and placed in Para-

¹ Eph. 1. 19
¹ Joh. 4.
Rem. de
im. Christ.
cap. 1.

² Eccles.
12. 18.

³ Domina
immòdo-
minus cha-
ritas. Bern.
4 Rom. 5. 9,

10.
John 17. 3.
22.

¹ Cor. 15. 8

Damnatus
antequam
natus, Aug.

dise that they and their posterity might live in a blessed state of life immortal, having dominion over all earthly Creatures, and only restrained from the *Fruit of one Tree*, as a sign of their *subjection* to the *Almighty Creator*; though God forbid them this small thing, under the penalty of *eternal Death*, yet they *believed the Devil's word*, before the *Word of God*, making God (as much as in them lay) a *Liar*. And so being *unthankful* for all the *benefits* which God bestowed on them, they became *male-content* with their *present state*, as if God had dealt *enviously* or *niggardly* with them, and *believed* that the *Devil* would make them *partakers* of *far more glorious things* than ever God had bestowed upon them; and in their *Pride* they fell into *High Treason* against the *most High*, and *disdaining* to be *God's Subjects*, they affected *blasphemously* to be *Gods themselves*, equals unto *God*. Hence till they repented, (*losing God's Image*) they became like unto the *Devils*; and so all their *Posterity*, as a *trayterous brood*, (*whilst they remain impenitent like thee*) are *subject* in this life to all *curst miseries*, and in the *life to come*, to the *everlasting fire* prepared for the *Devil* and his *Angels*.

Lay then aside a while *doting Vanities*, and take the view with me of thy *doleful miseries*, which duly survey'd, I doubt not but that thou wilt conclude, that it is far better never to have *Natures Being*, than not to be by *Grace a Prisoner of Religious Piety*.

Con-

Consider therefore thy miseries 1. in thy Life. 2. In thy Death. 3. After thy Death.

In thy Life :

1. The Miseries accompanying thy Body.
2. The Miseries which deform thy Soul.
3. In thy Death, Miseries which shall oppress thy Body and Soul.

4. After Death the Miseries which overwhelm both Body and Soul together in Hell.

And first let us take a view of those Miseries which accompany the Body, according to the Four Ages of thy Life.

1. Infancy. 2. Youth. 3. Manhood. 4. Old Age.

Meditations of the Miseries of Infancy.

WHat wast thou, being an Infant, but a Brute, having the shape of a Man? Was not thy body conceived in the heat of Lust, the secret of shame, and stain of Original sin? And thus wast thou cast naked upon the Earth, all imbrewed in the blood of filthiness (filthy indeed ; when the Son of God, who disdained not to take on him Man's Nature, and the Infirmities thereof ; yet thought it unbecoming his Holiness to be conceived after the sinful manner of Man's Conception) So that thy Mother was ashamed to let thee know the manner thereof : What cause then hast thou to boast of thy Birth, which was a cursed pain to thy Mother, and to thy self, the entrance into a troublesome Life? The greatness of which Miseries, because thou couldst not utter in

words, thou didst express (as well as thou couldst) in weeping tears.

2. Meditations of the misery of Youth.

WHat is Youth, but an untamed Beast; all whose actions are rash and rude, not capable of good Counsel when it is given, and Ape-like, delight in nothing but Toys and Babies? Therefore thou no sooner beganst to have a little Strength and Discretion, but forthwith thou wast kept under the Rod, and fear of Parents and Masters: as if thou hadst been born to live under the Disposition of others, rather than at the Disposition of thine own will. No tired Horse was ever more willing to be rid of his burden, than thou wast to get out of the servile state of this bondage. A state not worthy the Description.

3. Meditations of the Misery of Manhood.

WHat is Man's Estate, but a Sea wherein (as Waves) one Trouble ariseth in the neck of another; the latter more than the former? No sooner didst thou enter into the Affairs of this World, but thou wast enrapped about with a Cloud of Miseries. The flesh pro-

vokes

vokes thee to Lust, the World allures thee to Pleasures, and the Devil tempts thee to all kind of Sins; fears of Enemies affright thee, Suits in Law do vex thee, Wrongs of ill Neighbours do oppress thee, Cares for Wife and Children do consume thee, and Disquietness betwixt open Foes and false Friends do in a manner confound thee: Sin stings thee within; Satan lays Snare before thee: Conscience of sins past doggeth behind thee. Now Adversity on the left-hand frets thee, anon Prosperity on the right-hand flatters thee; over thy Head G O D's Vengeance due to thy Sin, is ready to fall upon thee; and under thy Feet Hell's mouth is ready to swallow thee up. And in this miserable Estate, whither wilt thou go for Rest and Comfort? The House full of Cares, the Field full of Toil, the Country of Rudeness, the City of Factions, the Court of Envy, the Church of Sects, the Sea of Pyrates, the Land of Robbers. Or in what state wilt thou live? Seeing Wealth is envied, and Poverty contemned; Wit is distrusted, and Simplicity derided; Superstition is mocked, and Religion is suspected; Vice is advanced, and Vertue is disgraced. Oh with what a Body of sin art thou compassed about in a World of wickedness? What are thine Eyes but Windows to behold Vanities? What are thine Ears but the Flood-gates to let in the Streams of Iniquity? What are thy Senses but Matches to give fire to thy Lusts? What is thine

Heart

Heart but the Anvil, whereupon Satan hath forged the ugly shape of all lewd affections? Art thou nobly descended, thou must put thy self in peril of Forraign Wars, to get the reputation of earthly Honour, oftentimes hazard thy Life in a desperate Combat, to avoid asperſion of a Coward. Art thou born in mean Estate? Lord! What pains and drudgery must thou endure at home and abroad to get maintenance? and all perhaps scarce sufficient to serve thy necessity, and when (after much service and labour) a Man hath got something, how little certainty is there in that which is gotten? seeing thou seest by dayly experience, that he, who was Rich Yesterday, is to day a Beggar: he, that Yesterday was in Health, to day is Sick: he, that Yesterday was merry and laughed, hath cause to day to mourn and weep: he, that Yesterday was in favour, to day is in disgrace, and he, who Yesterday was alive, to day is dead: And thou knowest not how soon, nor in what manner thou shalt dye thy self. And who can enumerate the Losses, Croſſes, Griefs, Disgraces, Sicknesſes, and Calamities, which are incident to Man? To speak nothing of the Death of Friends and Children, which oftentimes seems to be unto us, far more bitter than present Death it self.

Medi-

*Meditations of the Miseries of
Old Age.*

WHat is *Old Age*, but the receptacle
of all *Maladies*? For if thy Lot
be to draw thy days to a long date, in comes
old bald headed Age; stooping under do-
rage, with his wrinkled-face, rotten teeth,
and stinking breath; Testy with Choler,
wither'd with driness, dimm'd with blind-
ness, obscur'd with deafness, overwhelm'd
with sickness, and blowed together with
weakness, having no use of any Sense, but
of the Sense of pain; which so racketh
every Member of his Body, that it never
ease him of grief, till it hath thrown him
to his Grave.

Thus far of the miseries which accom-
pany the Body. Now of the miseries which
accompany chiefly the Soul in this Life.

*Meditations of the miseries of the Soul
in this Life.*

THe misery of thy Soul will more evi-
dently appear, if thou wilt consi-
der
1. The felicity she hath lost.
2. The misery which she hath pal-
l'd upon her self by sin.

1. The felicity lost, was first the frui-
tion of the Image of God, whereby the Soul
was like unto God in knowledge enabling
her perfectly to understand the revealed

Will

1. Eph. 1.
2. Gen. 1.
3. Rom. 12.
4. Eph. 1.
5. 1 Cor. 12.
6. Phil. 2.
7. Rom. 8.
8. Rom. 7.
9. 2 Cor. 3.
10. Rom. 12.

Will of God. Secondly, *True Holiness*, by which she was free from all *Prophane Error*. Thirdly, *Righteousness*, whereby she was able to incline all her natural *Powers*, and to frame uprightly all her *actions*, proceeding from those *powers*. With the loss of his *Divine Image* she lost the *love of God*, and the blessed *Communion* which she had with *His Majesty*, wherein consisteth her *life and happiness*. If the loss of *Earthly Riches* vex thee so much, how should not the loss of this *Divine Treasure* perplex thee much more?

I. The misery, which she pulled upon her self, consists in two things:

1. *Sinfulness*, 2. *Cursedness*.

1. *Sinfulness* is an universal Corruption, both of Her *Nature* and *Action*; for Her

Nature is infected with a *Proneness* to

every *Sin* continually, the *Mind* is stuff-

ed with *Vanity*, the *Understanding* is

darkened with *Ignorance*, the *Will* affect-

eth nothing but *vile and vain things*. All

Her *Actions* are *evil*; yea, this deform-

ity is so violent, that oftentimes in the

regenerate *Soul* the *Appetite* will not obey

the government of *Reason*, and the *Will*

wand'reth after, and yields consent to sin-

ful motions. How great then is the vio-

lence of the *Appetite* and *Will* in the Re-

probate *Soul*, who still remains in her *Nat-*

ural Corruption! Hence it is, that thy

wretched *Soul* is so deformed with *Sin*,

defiled with *Lust*, polluted with *Filthiness*,

outraged with *Passions*, y^e over-carried

with

¹ Ephes.

21.

Gen. 6. 5.

² Rom. 12.

2.

Ephes. 4. 5.

³ 1 Cor. 2.

14.

⁴ Phil. 2. 3.

⁵ Rom. 3.

12.

Rom. 7. 10.

11. 10. 2.

12. 10. 1.

with Affections, pining with Envy, over-
charged with Gluttony, surfeited with
Drunkenness, boiling with Revenge, trans-
ported with Rage, and the Glorious Image
of God transformed to the ugly shape of the
Devil, so far as it once ^{repented the}
Lord that ever he made Man.

From the former flows the other parts
of the Soul's miseries, called *Cursedness*,
whereof there are two degrees.

1. In part, infulness thereof.

1. *Cursedness in part* is that which is in-
flicted upon the Soul in Life and Death, and
is common to her with the body.

The *Cursedness* of the Soul in Life is the
wrath of God, which lieth upon such a
Creature so far, as that all things, not only
calamities, but also very ⁴ blessings, and
⁵ graces turn to ruin. ⁶ Terror of Conscience
drives him from God and his service, that
he dares not come to his Presence and Or-
dinances; but is given up to the ⁷ slavery
of Satan, and to his own Lusts, and vile
Affections.

This is the *Cursedness* of the Soul in Life:
Now follows the *Cursedness* of the Soul and
Body in Death.

*Meditations of the misery of the Body
and Soul in Death.*

After that the Aged Man hath conflict-
ed with long sickness, and having
indured the brunt of pain, should now ex-
pect some ease, in comes Death (nature's
slaughter-

¹ John 8.

44.

² Gen. 6.6.

³ Deut. 27.

26.

Gal. 2. 10.

Psal. 119.

11.

⁴ Rom. 1.

4, 5.

Jer. 28. 13.

Isa. 28. 13.

⁵ Gen. 3. 8,

10. and 14.

Heb. 2. 15.

⁶ Rom. 3.

21, 24, 26.

⁷ Eph. 2. 3.

Col. 3. 13.

slaughterman, God's Curse, and Hells Purveyor) and looks the *Old Man*, grim and black in the face; and neither pitying his Age, nor regarding his long endured do-lours, will not be hired to forbear, either for silver or gold; nay, he will not take to spare his life, *skin for skin, and all that the Old Man hath*; but hatters all the Principal parts of his body, and arrests him to appear before the terrible Judge.

And as thinking that the *Old Man* will not dispatch to go with him fast enough, Lord! How many Days of calamities doth he shoot through him? *stitches, aches, cramps, fevers, obstructions, rheums, flagns, collics, sicne, wind, &c.*

O what a ghastly sight it is, to see him then in his Bed, when Death hath given him his *Mortal Wound*! What a cold sweat over-runs all his body! What a trembling possesseth all his *Members*! The head shoo-eth, the face waxeth pale, and nose black; the *neither Jaw-bone* hangeth down; the *Eye strings break*, the *Tongue* faltereth, the *Breath* shortneth, and smellerh earthly; the *Throat* ratterh, and at every gasp the *Heart-strings* are ready to break asunder.

Now the miserable Soul sensibly perceiveth her earthly Body to begin to Dye: For as towards the dissolution of the universal frame of the great World, the *Sun* shall be turned into *Darkness*, the *Moon* into *Bloud*, and the *Stars* shall fall from *Heaven*, the *Air* shall be full of *Storms*, and

and flashing *Meteors*, the *Earth* shall tremble, and the *Sea* shall roar, and *mens hearts* shall fail for fear, expecting the end of such sorrowful beginnings: So towards the dissolution of *Man* (which is the little World) his *Eyes*, which are as the *Sun* and *Moon*, lose their light and see nothing but *Blood-guiltiness* of Sin: the rest of the Senses or lesser Stars, do one after another fail and fall; his *Mind*, *Reason*, and *Memory*, as Heavenly powers of his Soul, are shaken with fearful storms of *Despair*, and fierce flashings of *Hell-fire*, his *Earthly Body* beginneth to shake and tremble, and the humours, like an overflowing Sea, roar and rattle in his Throat, still expecting the woful end of their dreadful beginnings.

Whilst he is thus Summoned to appear at the great Assizes of God's Judgment, behold a Quarter Sessions, and Goal-Delivery; is held within himself: where Reason sits as Judge, and the Devil puts in a Bill of Indictment, as large as that Book of *Zachary*; wherein are alledged all thy evil deeds that ever thou hast committed, and all the good deeds that ever thou hast omitted, and all the curses and judgments that are due to every sin. Thine own Conscience shall accuse thee, and thy Memory shall give better evidence, and Death standeth at the Bar ready, as a cruel Executioner, to dispatch thee: If thou shalt not thus condemn thy self, how shalt thou escape the just condemnation of God, who knoweth all thy

Luke 12.20

thy misdeeds better than thy self! Fain wouldst thou put out of thy mind the remembrance of the wicked deeds that trouble thee: but they flow faster into thy remembrance, and they will not be put away, but cry unto thee, *We are thy works, and we will follow thee*: and whilst thy Soul is thus within, out of peace and order, thy Children, Wife, and Friends, trouble thee as fast, to have thee put thy goods in order: some crying, some craving, some pittyng, some cheating; all like flesh-flies, helping to make thy sorrows more sorrowful. Now the Devils, who are come from *Hell* to fetch a way thy Soul, begin to appear to her, and wait, so soon as she cometh forth, to take her and carry her away. Stay she would within, but that she feeleth the body begin by degrees to dye, and ready, like a ruinous House, to fall upon her Head. *Fearful is she to come forth*, because of those *Hell-Hounds* which wait for her coming. O she that spent so many days and nights in vain and idle pastimes, would now give the whole world, if she had it, for one hours delay, that she might have space to repent, and reconcile her self unto God. But it cannot be, because her Body which joyned with her in the *Actions of sin*, is altogether now unfit to joyn with her in the exercises of Repentance, and Repentance must be of the *Whole Man*.

Now she seeth that all her pleasures are gone as if they had never been; and that but only torments remain which ne-

ver

ver shall have end of Being. Who can sufficiently express her remorse for her sins past, her anguish for her present misery, and her terror for her torments to come?

In this extremity she looketh every where for help, and findeth her self every way helpless. Thus in her greatest misery (desirous to hear the least word of comfort) she directs this or the like speech unto her eyes: *O Eyes*, who in times past were so quick-sighted, can ye spy no comfort, nor any way how I might escape this dreadful danger? But the Eye-strings are broken, they cannot see the Candle that burneth before them, nor discern whether it be day or night.

The Soul (finding no comfort in the Eyes) speaketh to the Ears: *O Ears*, who were wont to recreate your selves, with hearing new pleasant Discourses, and Musicks sweetest Harmony, can you hear any news or tydings of the least comfort for me? The Ears are either so deaf, that they cannot hear at all, or the sense of hearing is grown so weak, that it cannot indure to hear his dearest Friends to speak. And why should those Ears hear any tydings of joy in Death, who would never abide to hear the glad tydings of the Gospel in his Life? The Ear can minister no comfort.

Then she intimates her grief unto the Tongue: *O Tongue*, who wast wont to brag it out with the bravest, where are now thy big and daring words? now (in my greatest

Prosopopeia.

greatest need) canst thou speak nothing in thy Defence? Canst thou neither daunt these Enemies with threatening words, nor intreat them with fair speeches? Alas, the Tongue two days ago lay speechless! It cannot in his greatest extremity either call for a little drink, or desire his Friend to take away with his finger the *begni* that is ready to choak him.

Finding here no hope of help, she speaks unto the Feet: Where are ye, O Feet, which sometimes were so nimble in running, can you carry me now where out of this dangerous place? The Feet are stone-dead already; if they be not stirred, they cannot stir.

Then she directs her speech to her Hands: O Hands, who have been so often approved for Manhood, in Peace and War, and wherewith I have so often defended my self, and offended my Foes, never had I more need than now. Death looketh me grim in my face, and kills me: Hellish Friends wait about my bed to devour me; Help now, or I perish for ever. Alas, the Hands are so weak, and do so tremble, that they cannot reach to the Mouth a Spoonful of Supping, to relieve languishing Nature.

The wretched Soul seeing her self thus desolate and altogether destitute of friends, help, and comfort, and knowing that within an hour she must be in everlasting pain, retireth her self to the Heart (which of all Members is *primus* *creatus*, and *ultimus* *moriens*)

movings) from whence she makes this doleful Lamentation with her self.

O miserable Cairiff that I am! How do the sorrows of Death compass me? How do the floods of Belial make me afraid? Now have indeed the snares both of the first & second Deaths overtaken me at once. O how suddenly hath Death stolen upon me with insensible degrees! like the Sm which the Eye perceiveth not to move, though it be most swift of motion. How doth Death wreak on me his spite without pity? The God of Mercy hath utterly forsaken me; and the Devil, who knows no Mercy, waits for to take me. How often have I been warned of this doleful Day, by the faithful Preachers of God's Word, and I have made a jest thereof? What profit have I now of all my pride, fine house and brave apparel? What's become of the sweet relish of all my delicious fare? all the *Worldly Goods* which I so carefully gathered, would I now give for a good Conscience, which I so carelessly neglected! and what joy remains now of all my former *Fleshy Pleasures*, wherein I placed my chief delight? those *Polish Pleasures* were but deceitful Dreams, and now they are past, like vanishing shadows; but to think of those *Eternal pains*, which I must endure for those short pleasures, pains me as Hell, before I enter into Hell. Yet justly I confess as I have deserved, I am served, that being made after God's Image, a reasonable Soul, able to judge of mine own estate and

The doleful lamentation of the reprobate Soul at point of Death.

2 Sam. 22.

5.

and having *Mercy* so often offered, and I intreated to receive it; I neglected God's Grace, and preferred the *Pleasures of Sin*, before the Religious care of pleasing God; lewdly spending my short time, without considering what account I should make at my last end. And now all the *Pleasures* of my life, being put together, counter-vail not the least part of my present pain; My joys were but momentary, and gone before I could scarce enjoy them; my *miseries* are *Eternal*, and never shall know end. O that I had spent the hours, that I consumed in *carding, dicing, playing, and other vile exercises*, in *reading the Scriptures*, in *hearing Sermons*, in *receiving the Communion*, in *weeping for my sins*, in *fasting, watching, praying*, and in *preparing my Soul*, that I might have now departed in the *assured hope of everlasting Salvation*! O that I were now to begin my Life again, how would I condemn the World; and the vanities thereof! How Religiously and Purely would I lead my Life! How would I frequent the Church, and sanctify the *Lord's Day*! If *Satan* should offer me all the *Treasures, Pleasures, and Promotions* of this World, he should never intice me to forget these *Errors* of this last dreadful Hour. But O *Corrupt Carcase*; and stinking *Carri-on*! How hath the Devil deluded us, and how have we served and deceived each other? and pulled swift *damnation* upon us both? Now is my case more miserable than the *Beast* that perisheth in the *Ditch*.

For

For I must go to answer before the *Judgment-seat of the Righteous Judge of Heaven and Earth*, where I shall have none to speak for me; and these Wicked Fiends, who are privy to all my evil deeds, will accuse me, and I cannot excuse my self. My own heart already condemns me, I must needs therefore be damned before his *Judgment-seat*; and from thence be carried by these Infernal Fiends, into that Horrible Prison of endless torments and utter darkness, where I shall never more see light, that first most excellent thing that God made. I who gloried heretofore in being a *Libertine*, am now inclosed in the very claws of Satan: As the trembling Partridge is within the griping Talons of the ravenous Falcon. Where shall I lodge to night, and who shall be my Companion? O horror to think! O grief to consider! O cursed be the day wherein I was born, and let not the day wherein my Mother bore me be blessed. Cursed be the Man that shewed my Father, saying, A Child is born unto thee, and comforted him. Cursed be that Man, because he slew me not. O that my Mother might have been my Grave, or the Womb a perpetual Conception! How is it that I came forth of the Womb to endure those Hellish sorrows? and that my days should thus end with Eternal flames? Cursed be the day that I was United to so lewd a body: O that I had but so much favour, as that I might never see thee more! Our parting is bitter and doleful, but our meeting again,

to

to receive at that dreadful Day the fulness of our deserved vengeance, will be far more terrible and intolerable. But what mean I thus (by too lamentable lamentation) to seek to prolong time? My last hour is come. I hear the Heart-strings break, this filthy House of Clay falls on my head; here is neither hope, help, nor place of any longer abiding. And must I needs be gone? *thou filthy Carcase, O filthy Carcase, with fare-ill, farewell, I leave thee.* And so all trembling she cometh forth, and forthwith is seized upon by the Infernal Fiends, who carry her away with a violence, *torrenti similis*, to the bottomless Lake that burneth with Fire and Brimstone, where she is kept a Prisoner, in torments, till the general *Judgement* of the great Day.

Apoc. 21. 8.
Jude 5. 6.
1 Pet. 3. 15.

The loathsome Carcase is afterwards laid in the Grave. — In which action, for the most part, *the dead bury the dead*, that is, They who are dead in sin, bury them who are dead for sin. And thus the Godless and Unregenerate Worldling, who made *Earth his Paradise, his Belly his God, his Lust his Law*: and as in his life he sowed vanity, so he is now dead and reapeth misery. In his prosperity he neglected to serve God. In his adversity God refuseth to save him. And the Devil, whom he long served, now at length pays him his wages. Detestable was his life, damnable his death. The Devil hath his Soul, the Grave hath his Carcase; in which pit of corruption, *den of death, and dungeon of sorrow*, let us leave the miserable

Caitife

Carrion rotting with his mouth full of earth, his belly full of worms, and his carkas full of stench; expecting a fearful *Resurrection*, when it shall be re-united with the Soul, that as they sinned together, so they may be eternally tormented together.

Thus far of the Miseries of the Soul and Body in Death, which is but cursedness in part: Now follows the fulness of cursedness, which is the misery of the Soul and Body after Death.

Meditations of the misery of Man after Death, which is the fulness of cursedness.

THe fulness of Cursedness (when it falls upon a Creature not able to bear the brunt thereof) presseth him down to that bottomless ¹ deep of the endless ² wrath of Almighty God, which is called the ³ *Damnation of Hell*: This fulness of Cursedness is either particular, or general.

Particular, is that which in a less measure of fulness, lighteth upon the ⁴ Soul immediately as soon as she is separated from the Body. For, in the very *Instant* of Dissolution, she is in the *sight* and *presence* of God: For when she ceaseth to see with the Organ of *fleshy Eyes*, she seeth after a *spiritual manner*, like *Stephan*, who saw the *Glory of God*, and *Jesus standing at his right hand*. Or as a man, who being *born blind*, and miraculously restored to his *sight*, should see the *Sun*, which he never saw before. And thereby the testimony of his own Conscience, Christ the righteous Judge who knoweth all things, makes her by his

D

Omni

¹ Luke 8.4

38. & 10. 12.

² 1 Thes. 1. 10.

³ Mat. 23.

33. & 10. 12.

⁴ Luke 16.

21. 23. & 10. 12.

1 Pet. 3. 19.

Jude 7. 6. 7.

Acts 7. 5. 8.

1 Pet. 3. 19.

1 Pet. 3. 19.

1 Pet. 3. 19.

1 Pet. 3. 19.

1 Pet. 3. 19.

1 Pet. 3. 19.

1 Pet. 3. 19.

Postquam
anima de
corpore est
egressa, sub-
ito judicium
Christi
de salute
cognoscit,
Aug. l. de a-
nim. & ejus
Orig. c. 4. I-
fi. Ep. ad
Paucat.

² Anima
damnata
continuo
invasitur a
demoni-
bus, qui
crudelissi-
me eam ra-
pientes ad
infernum
deducunt.
Gyril. Alex.
in Orat. de
exitu anim
Mat. 3. 34.
& 23. 31.

Luk. 16. 12.
Luk. 12. 30.

1 Pet. 3. 10. Jude ver. 7. Luke 16. 14. Luke 1. 31. The
damned Souls apostrophe to the Body.

*Omnipresent Power to understand the Doom
and Judgment that is due unto her sins, and
what must be her eternal state. And in this
manner standing in the sight of heaven, not
fit for her uncleanness to come into Heaven,
she is said to stand before the Throne of God.
And so forthwith she is carried by the evil
Angels, who came to fetch her with vio-
lence into Hell, where she is kept as in ¹ pri-
son, in everlasting pains and chains, un-
der darkness, unto the judgment of the great
Day: But not in that extremity of torments
which he shall finally receive at the last day.*

The general fulness of cursedness is in a
² greater measure of fulness, which shall be
inflicted upon both the Soul and Body,
when by the mighty power of Christ (the su-
pream JUDGE of Heaven and Earth) the one
shall be brought out of Hell, and the other
out of the Grave, as Prisoners to receive
their dreadful doom, according to their e-
vil deeds. How shall the Reprobate by the
roaring of the Sea, the quaking of the
Earth, the trembling of the Powers of Hea-
ven, and terrors of Heavenly Signs be dri-
ven at the Worlds end to their Wits end!
Oh, what a woful Salutation will there be,
betwixt the damned Soul and Body, at
their re-uniting at that terrible Day!

O sink of sin, O lump of filthiness, (will
thy Soul say unto her Body) how am I

compelled to re-enter into thee, not as into an Habitation to rest, but as a Prison to be tormented together! How dost thou appear in my sight like *Jephthah's* Daughter, to my great torment! Would G O D thou hadst perpetually rotted in the grave, that I might never have seen thee again! How shall we be confounded together, to hear before God, Angels, and Men, laid open all those *secret sins* which we committed together! Have I lost Heaven for the love of such a *stinking Carion*? Art thou the flesh, for whose pleasures I have yielded to commit so many *Fatigations*? O filthy Belly, how became I a Fool as to make thee my God! How mad was I for momentary Joys, to incur these Torments of eternal pains! *Ye Rocks and Mountains, why skip ye so like Rams, Psalm 144. 4. and will not fall upon me, to hide me from the face of him that comes to sit on yonder Throne; for the great Day of his wrath is come, and who shall be able to stand? Apoc. 6. 16. 17. Why tremblest thou thus, O Earth, in the presence of the Lord, and wilt not open thy mouth, and swallow me up, as thou didst Korah, that I be seen no more?*

O damned Furies! I would ye might without delay tear me in pieces, on condition that you would tear me unto nothing! But whilst thou art thus in vain bewailing thy Misery, the Angels hale thee violently away from the brink of the Grave, to some place near the Tribunal Seat of Christ, where being as a cursed Goat separated

to stand beneath on Earth, as on the left hand of the Judge; Christ shall rip up all the Benefits he bestowed on thee; and the Torments he suffered for thee, and all the good Deeds which thou hast omitted, and all the ungrateful Villanies which thou didst commit against him and his holy Laws.

Within thee thine own Conscience (more than a thousand Witnesses) shall accuse thee; the Devils who tempted thee to all thy lewdness, shall on the one side testify with thy Conscience against thee; and on the other side, shall stand the holy Saints and Angels approving Christ's justice, and denesting so filthy a Creature. Behind thee an hideous noise of innumerable fellow-damned Reprobates: carrying for thy company. Before thee all the world burning in flaming fire: above thee an ireful Judge of deserved Vengeance, ready to pronounce his Sentence upon thee: beneath thee, the fire and sulphurous mouth of the bottomless Pit, gaping to receive thee. In this woful estate, to hide thy self will be impossible; (for on that condition thou wouldst wish that the greatest Rock might fall upon thee) to appear, will be intollerable, and yet thou must stand forth to receive with other Reprobates this thy Sentence; Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his Angels. Depart from me. There is a separation from all joy and happiness.

Ansel, 11.
Mandat.

Apoc. 6. 16.
17.

Bonavent.
Postil.
Dom. 3.
post Pent.
Ser. 2.

Ye cursed] There is a black and direful
Excommunication.

Into fire] There is a cruelty of pain.

Everlasting] There is the perpetuity of
punishment.

Prepared for the Devil and his Angels.]

Here are thy Infernal tormenting and tor-
mented Companions.

O terrible Sentence! from which the
Condemned cannot escape; which being
pronounced, cannot possibly be withstood,
against which a man cannot accept; and
from which a man can nowhere appeal: so
that to the Damned, nothing remains but
Hellish torments, which know neither ease
of pain, nor end of time. From the Judg-
ment-seat thou must be thrust by Angels
(together with all the damned Devils and
Reprobates) into the bottomless Lake of
utter darkness, that perpetually burns with
fire and brimstone. Whereunto, as thou
shalt be thrust, there shall be such weeping,
woes, and wailing, that the cry of the Com-
pany of Korah, Dathan, and Abiram, when
the earth swallowed them, was nothing
comparable unto this howling; nay, it will
seem unto thee a Hell, before thou goest in-
to Hell, but to hear it. Into this bottomless
Lake after that thou art once plunged, thou
shalt ever be falling down, and never meet
a bottom; and in it thou shalt ever lament,
and none shall pity thee; thou shalt always
weep for pain of the fire, and yet gnash the
teeth for the extremity of cold; thou shalt
weep to think that thy Miseries are past.

Bonavent.

remedy: thou shalt weep to think that to repent is to no purpose; thou shalt weep to think how for the shadows of short pleasures, thou hast incurred these sorrows of eternal pains: thou shalt weep to see how that weeping it self can nothing prevail; yea, in weeping, thou shalt weep more tears than there is water in the Sea, for the water of the Sea is finite; but the weeping of the Reprobate shall be infinite.

There thy lascivious Eyes shall be afflicted with sights of ghastly Spirits; thy curious Ears shall be affrighted with the hideous noise of howling Devils, and the gnashing Teeth of damned Reprobates; thy dainty Nose shall be cloyed with noysom stench of Sulphure; thy delicate Taste shall be pained with intolerable hunger; thy drunken Throat shall be parched with unquenchable thirst; thy Mind shall be tormented to think how for the love of abortive Pleasures, which perished ere they budded, thou so foolishly lost Heavens Joys, and incurredst Hellish pains, which last beyond Eternity: Thy Conscience shall ever sting thee like an Adder, when thou thinkest how often Christ by his Preachers offered thee remission of sins, and the Kingdom of Heaven freely unto thee; if thou wouldest but Believe and Repent, and how easily thou mightest have obtained Mercy in those days; how near thou wast many times to have repented, and yet didst suffer the Devil and the World to keep thee still in Impenitency, and how the Day of Mercy

is now past, and will never dawn again.

How shall thy *Understanding* be racked to consider, how for *momentany Riches* thou hast lost *Eternal Treasure*, and changed *Heavens felicity*, for *Hells fury*; where every part of thy Body, without *intermission* of pain, shall be continually tormented alike.

In those *Hellish Torments* thou shalt be for ever deprived of the *beatifical sight* of GOD, wherein consisteth the *Sovereign good* and *life of the Soul*. Thou shalt never see *Light*, nor the least sight of *Joy*, but lie in a perpetual Prison of utter *Darkness*; where shall be no *Order*, but *Horror*; no *Voice*, but of *Blasphemers* and *Howlers*; no *Noise*, but of *Torturers* and *tortured*; no *Society*, but of the *Devil* and his *Angels*, who being tormented themselves, shall have no other ease, but to wreak their *Fury* in tormenting thee: Where shall be punishments without *Pity*; *Misery* without *Mercy*; *Sorrow* without *Succour*; crying without *comfort*; mischief without *measure*; torment without *ease*; where the worm dieth not, and the fire is never quenched; where the wrath of God shall seize upon the *Soul and Body*, as the flame of fire doth on the lump of *Pitch* and *Brimstone*. In which flame thou shalt ever be burning, and never be consumed; ever dying, and never dead; ever roaring in the pangs of *Death*, and never rid of those pangs, or knowing end of thy pains.

So that after thou hast endured them so many thousand years as there are *Grass* on the *Earth*, or *Sands* on the *Sea-shore*, thou art no nearer to have an end of thy *Torments*, than thou wast the first day, that thou wast cast into them; yea, so far are they from ending, that they are ever but beginning. But if after a thousand times so many thousand years, thy damned Soul could but conceive a hope that those her *Torments* should have an end, this would be some comfort, to think that at length an end will come: But as oft as the *Mind* thinketh of this word *Never*, it is another *Hell* in the midst of *Hell*.

This Thought shall force the Damned to cry *ouai ouai*, as much as if they should say, *ouai ouai*, O Lord, not ever, not ever torment us thus. But their Consciences answer them as an Eccho, *ai ai*, ever, ever. Hence shall arise their doleful *ouai*, *wa* and *alas* for evermore.

This is that *Second Death*, the general perfect fulness of all *Cursedness* and *Misery*, which every damned *Reprobate* must suffer so long as *G O D* and his *Saints* shall enjoy *Bliss* and *Felicity* in *Heaven* for evermore.

Thus far of the *Misery* of *Man* in his state of corruption, unless that he be renewed by *Grace* in *Christ*.

Now followeth the knowledge of a *Man's* self, in respect of his state of *Regeneration* in *Christ*.

*Meditations of the State of a Christian
reconciled to God in Christ.*

NOW let us see how happy a Godly-man
is in the state of Renovation, being re-
conciled to God in Christ.

The Godly-man, whose corrupt Nature
is renewed by Grace in Christ, and become
a new Creature, is blessed in a threefold
respect: First, In this Life. Secondly, In
his Death. Thirdly, After Death.

1. His Blessedness during this Life, is but
in part, and that consists of Seven things:

1. Because he is conceived of the Spirit
in the Womb of his Mother the Church,
and is born not of blood, nor of the will of the
flesh, nor of the will of man, but of God, who
in Christ is his Father, So that the Image
of God his Father is renewed in him every
day more and more.

2. He hath for the Merits of Christ's
sufferings, all his sins Original and Actual,
with the Guilt and Punishment belonging to
them, freely and fully forgiven unto him:
And all the Righteousness of Christ as freely
and fully imputed unto him; and so God
is reconciled unto him, and approveth him as
righteous in his sight and account.

3. He is freed from Satan's bondage, and
is made a brother of Christ, a fellow-heir of
his heavenly Kingdom, and a spiritual King
and Priest, and to offer up spiritual Sacri-
fice to God by Jesus Christ.

John 3. 5.
Gal. 4. 2. 6.
Joh. 1. 2. 3.
Gal. 4. 6. 7.
2 Cor. 9. 8.
Eph. 4. 2. 3.
19.
Col. 3. 10.
Rom. 4. 8.
25.
Rom. 1. 1. 2.
1 Pet. 2. 24.
Rom. 15.
19.
2 Cor. 1. 16.
Rom. 8. 33.
34.
Acts 16. 18.
Ephes. 2. 2.
Joh. 10. 17.
Rom. 8. 20.
Rom. 8. 19.
Apoc. 1. 6.
1 Pet. 2. 9.
Mal. 3. 17.

4. God spareth him, as a man spareth his own Son that serveth him. And this sparing consists;

1. Not taking notice of every Fault, but bearing with his Infirmities, Exodus 34, Verse 6, 7. A loving Father will not cast his Child out of doors in his Sickness.

2. Not making his punishment when he is chastened, as great as his deserts, Psalm 103. 10.

3. Chastising him moderately when he seeth that he will not by any other means be reclaimed, 2 Samuel 7. Verse 14, 15. 1 Cor. 11. 32.

In 4. Graciously accepting his Endeavours, notwithstanding the imperfection of his Obedience, and so preferring the willingness of his Mind, before the worthiness of his Work, 2 Cor. 8. 12.

5. Turning the Curses which he deserved, to Crosses, and Fatherly Corrections; yea, all things, all Calamities of this Life, Death it self, yea, his very sins unto his good.

5. God gives him his Holy Spirit.

1. Sanctifieth him by Degrees throughout; so that he doth more and more die to sin, and live to righteousness.

2. Assures him of his Adoption, and that

1 Rom, 8.

28.

2 Psal. 89.

31, 32.

Pf. 119. 71.

Heb. 12. 10.

1 Cor. 12. 7.

3 1 Cor. 3.

21.

& 15. 54.

55.

Heb. 1. 14.

15.

4 Luke 22.

31, 32.

Psalm 51.

13, 14.

Rom. 5. 20,

21.

1 1 Thes. 5.

6 Rom. 8. 5.

10.

7 Rom. 8.

19.

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that he is by Grace the Child of God.

3. *Encourageth* him to come with ¹ boldness and confidence into the presence of God.

4. *Moveth* him without fear to say unto him *Abba, Father.*

5. *Poureth* into his heart the gift of *sanctified Prayer.*

6. *Perswadeth* him, that both he and his Prayers are accepted and heard of God for Christ his *Mediator's* sake.

6. Fills him with
 { 1. *Peace of Conscience.*
 2. *Joy in the holy Ghost* ;
 in comparison whereof all
 earthly joys seems vile and
 vain unto him.

6. He hath a recovery of his Sovereignty over the Creatures, which he lost by Adam's fall : and from thence ³ free liberty of using all things which God hath not ⁴ restrained, so that he may use them with a good ⁵ conscience. For to all things in *Heaven* and *Earth*, he hath a sure ⁶ Title in this Life ; and he shall have the Plenary and peaceable ⁷ possession of them in the Life to come. Hence it is, that all Reprobates are but Usurpers of all that they possess, and have no ⁸ place of their own but *Hell.*

7. He hath the assurance of God's Fatherly Care and Protection day and night over

¹ Heb. 4. 16
 Eph. 3. 12.
 Gal. 4. 6.
 Rom. 8. 15,
 16.
 Zac. 12. 12.
 Rom. 8. 16,
 17.
 Rom. 5. 1.
 & 15. 17.
 Rom. 5. 3. &
 14. 27.

² Psal. 8. 5,
 &c.
 Heb. 2. 7, 8.
 ³ 1 Cor. 1. 1.
 Rom. 14. 14
 ⁴ 1 Tim. 4. 2
 1 Cor. 9. 19,
 20.
 ⁵ 1 Cor. 3.
 22, 23.
 Heb. 1. 7.
 ⁶ 1 Cor. 3.
 22.
 ⁷ Mat. 25.
 34.
 1 Pet. 1. 4.
 ⁸ Act. 1. 25.

over him; which Care consists in three things:

1. In *providing all things, necessary* for his Soul and Body concerning this life, and that which is to come; so that he shall be sure ever, either to to have enough, or patience to be content with that he hath.
2. In that God gives his *holy Angels* as *Ministers* a charge to attend upon him always for his good; yea, in danger, to pitch their Tents about him for his safety, where ever he be; Yea, GOD's Protection shall defend him as a *Cloud* by day, and as a *pillar of fire* by night? And his Providence shall hedge him from the power of the Devil.
3. In that the eyes of the Lord are upon him, and his ears continually open to see his state, and to hear his complaint; and in his good time to deliver him out of all his troubles.

Thus far of the blessed Estate of the Godly and Regenerate Man in this Life. Now of his blessed Estate in Death.

2. *Meditations of the blessed Estate of a Regenerate Man in his Death.*

WHEN GOD sends Death as his Messenger, for the Regenerate Man, he meets him half the way to Heaven; so for his Conversation and Affection,

Mat. 6. 53.

2 Cor. 12.

14.

Psal. 23.

Psal. 34. 2.

10.

Heb. 5. 13.

Psal. 34. 7.

Psal. 91. 11.

Isa. 1. 15.

Job 10. 10.

Psal. 21. 15.

Gen. 7. 8.

Psal. 34. 19.

¹ Phil. 20.

² Col. 3. 1.

tion is there before him, *Death* is neither strange nor fearful unto him. Not strange, because he ³ died daily; not fearful, because whilst he lived, he was dead; & his life was ⁴ hid with God in Christ. To die unto him therefore, is nothing else in effect, but to ⁵ rest from his labour in this world; to go ⁶ home to his ⁷ Father's house, unto the ⁸ City of the living God, the heavenly Jerusalem, to an innumerable company of Angels, to the general Assembly and Church of the first born, to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the New Testament. Whilst his Body is sick, his Mind is sound; for God ⁹ maketh his bed in his sickness, and strengthneth him with Faith and Patience upon his Bed of Sorrow: And when he begins to enter into the way of all the World, he giveth (like ¹ Jacob, Moses, and Joshua) to his Children and Friends godly Exhortations and Counsels to serve the true God, to worship him arily all the days of their life. His blessed Soul breatheth nothing but Blessings, and such speeches as savour a Sanctified Spirit. As his Outward man Decayeth, so his Inward man Increaseth and waxeth Stronger. When the speech of his Tongue faltereth, the sighs of his Heart speak louder unto God; when the sight of the Eyes faileth, the Holy Ghost Illuminates him inwardly with abundance of Spiritual Life. His Soul feareth not, ² but is bold to go out of the Body,

and

³ 1 Cor. 1.

21.

⁴ Col. 3. 5.

⁵ Apoc. 14.

⁶ 2 Cor. 5.

6.

⁷ Joh. 1. 14.

⁸ Heb. 12.

12, &c.

² Psa. 41. 3.

¹ Gen. 49.

² 2 Cor. 5. 3.

Phil. 2. 23.
 Psal. 4. 12.
 Apoc. 6.
 10.
 Apoc. 22.
 10.
 Job 14. 5.
 Psal. 51. 5.
 Luk. 2. 23.
 Psal. 37. 37.
 Isa. 57. 2.
 Psal. 31. 9.
 Acts 7. 59.
 Mat. 18.
 10.
 Acts 13. 25.
 & 27. 22.
 Luke 16.
 22.
 Mat. 8. 11.
 Luk. 31. 18.
 Acts 15. 10.
 11.
 Eph. 1. 10.
 Heb. 11. 9,
 10, 16. &
 12. 12, 13.
 Luke 19. 9.
 & 9. 31.
 Psal. 91. 1.
 Heb. 1. 14.
 Apoc. 14.
 13. & 22.
 12.

and so dwell with her Lord: He figheth
 out with Paul, ¹ Cupio dissolvi I desire to
 be dissolved, and to be with Christ. And
 with David, ² as the Hart panteth after the
 Water-brooks, so panteth my Soul after thee,
 O Lord. My Soul thirsteth for God, for the
 living God; when shall I come and appear
 before God! He prayeth with the Saints,
³ How long, O Lord, which art holy and true?
⁴ Come Lord Jesus, come quickly. And when
 the appointed time of his dissolution is come,
⁵ knowing that he goeth to his ⁶ Father
 and Redeemer in the peace of a good Con-
 science, and the assured perswasion of the
 forgiveness of all his sins, in the blood of
 the Lamb. He sings with blessed old Si-
 meon his ⁷ Nunc dimittis; Lord, now lettest
 thou thy servant depart in peace, &c. And
 surrenders up his Soul, as it were with his
 own hands, into the hands of his heavenly
 Father, saying with David, ⁸ Into thy hands,
 O Father, I commend my Soul, for thou hast
 redeemed me O Lord thou God of truth. And
 saying with Stephen, Lord Jesus receive my
 spirit. He no sooner yields up his Sacred
 Ghost, but immediately his ⁹ holy Angels,
 who attend upon him from his birth, unto
 his death, ¹ carry and accompany his Soul
 into Heaven, as they did the Soul of Laza-
 rus into Abraham's bosom, ² which is the
 Kingdom of Heaven, whither only good An-
 gels and good works do accompany the Soul;
 the one to deliver their ³ charge, the other
 to receive their ⁴ reward.

The Body in convenient time, as the *sanctified* ¹ *Temple of the Holy Ghost*, the ² *Members* of Christ, nourished by his Body, the ³ *price of the blood of the Son of God*, is by his fellow-brethren reverently laid to sleep in his ⁴ *Grave*, as in the *Bed of Christ*, in an assured hope to ⁵ *awake in the resurrection of the Just*, at the last Day, to be partaker with the Soul of Life and Glory everlasting. And in this respect not only the Souls, but the very Bodies of the Faithful also are termed *blessed*.

Thus far of the Blessedness of the Soul and Body of the Regenerate Man in Death: Now let us see the Blessedness of the Soul and Body after Death.

3. *Meditations of the blessed Estate of the Regenerate Man after Death.*

THIS Estate hath three Degrees.

1. From the Day of Death to the Resurrection.

2. From the Resurrection to the pronouncing of the Sentence.

3. After the Sentence, which lasts eternally.

As soon as ever the Regenerate man hath yielded up his Soul unto Christ, the holy Angels take her into their custody, and immediately ¹ *carry her into Heaven*, and there present her ² *before Christ*, where she is crowned with a ³ *Crown of righteousness and glory*; not which she hath deserved by her good works, but which God hath

¹ 1 Cor. 15.

² Cor. 6. 15.

Mark 6. 21.

³ 1 Cor. 6.

22.

1 Pet. 1. 19.

⁴ 1 Thes.

4. 14.

A&S 7. 6. &

8. 2.

⁵ Dan. 12. 1.

1 Joh. 5. 21.

29.

Luk. 14. 14.

2 Thes. 4.

16, 17.

Apoc. 14.

15.

⁶ Luke 16.

10.

⁷ Heb. 1.

24. & 22.

24.

⁸ 1 Tim.

4. 8.

Apoc. 3. 9.

1 Pet. 5.

hath promised of his free Goodness to all those who of love have in this life unfeignedly served him, and sought his Glory.

Oh, what Joy will it be to thy Soul ! which was wont to see but misery and sinners, now to behold the Face of the God of Glory ? Yea, to see Christ welcoming thee, as soon as thou art presented before him by the Holy Angels, with an *Euge bone serve ! Well done, and welcom, good and faithful Servant, &c.* enter into thy Master's Joy. And what Joy will this be, to behold Thousand Thousands of Cherubins, Seraphins, Angels, Thrones, Dominions, Principalities, Powers ; All the holy Patriarchs, Priests, Prophets, Apostles, Martyrs, Professors, and all the Souls of thy Friends, Parents, Husbands, Wives, Children, and the rest of God's Saints, who departed before thee in the true Faith of Christ, standing before God's Throne in Bliss and Glory ; if the Queen of Sheba beholding the Glory and attendance given to Solomon, as it were ravished therewith, brake out and said ; *Happy are thy men, happy are these thy Servants which stand ever before thee to hear thy wisdom !* How shall any Soul be ravished to see her self by Grace admitted to stand with this Glorious Company ! to behold the blessed Face of Christ, and to hear all the Treasures of his Divine Wisdom ! How shalt thou rejoyce to see so many Thousand Thousands welcoming Thee into their Heavenly Society ! for as they all rejoyced at thy Conversion, so will

Col. 1.6.
Eph. 1.12.

1 Kings 10.

will they now be much more joyful to behold the Coronation: and to see thee receive a Crown, which was laid up for thee against thy coming. For there the Crown of Martyrdom shall be put on the Head of a Martyr, who for Christ's Gospel-sake endured Torments; the Crown of *Virginity* on the Head of them, who subdued Concupiscence; the Crown of *Piety* and *Chastity* on the Head of them, who sincerely professed Christ, and kept their Wedlock-bed undefiled; the Crown of good Works on the good Alms-Giver's Head, who liberally relieved the Poor; the Crown of Incorruptible Glory on the Head of those Pastors, who by their Preaching and good Example, have Converted Souls from the Corruption of Sin, to Glorifie God in Holiness of Life. Who can sufficiently express the Rejoycing of this Heavenly Company, to see thee thus Crowned with Glory, arrayed with the shining *Robe of Righteousness*, and to behold the *Palm of Victory* put into thy hand? Oh, what gratulation will there be, that thou hast escaped all the miseries of the World, the snares of the Devil, the pains of Hell, and obtained with them thy eternal Rest and Happiness? For there every one joyeth as much in another's Happiness, as in his own, because he shall see him as much loved of God as himself. Yea, they have as much distinct Joys, as they have Partners of their Joy. And in this joyful and blessed state, the Soul resteth with Christ

Luke 15.

2 Tim. 4. 8.

Apoc. 7. 9.

Christ in Heaven, till the Resurrection; when as the number of his fellow-servants and brethren be fulfilled, which the Lord termeth but a little season.

The second Degree of Man's Blessedness after Death, is from the Resurrection, to the pronouncing of the final Sentence. For at the last day :

¹ 1 Pet. 3.

10, 12, 13.

² 1 Cor. 15.

52.

1 Thess. 4.

Job 5. 28.

Ezek. 2. 7.

Rom. 8. 11.

Rom. 5. 17.

1 Cor. 16.

22.

Phil. 3. 10.

11.

1 Thess. 4.

14.

Mat. 19. 32.

Dan. 4. 12.

1 Thess. 4. 4.

Par est po-

testas Dei

ad institu-

endos ho-

mines. A-

thenagor.

Isa. 65. 10.

1. The Elementary Heavens, Earth, and all things therein, shall be ¹ Dissolved, and purified by fire.

2. At the ² sound of the last Trumpet, or voice of Christ the Archangel, the very same Bodies, which the Elect had before (though turned to dust and earth) shall arise again. And in the same instant, every Man's Soul shall re-enter into his own Body by vertue of the Resurrection of Christ their Head, and be made alive, and rise out of their Graves, as if they did but awake out of their Beds; and howsoever Tyrants bemangled their Bodies in pieces, or consumed them to ashes, yet shall the Elect find it true at that Day, that not an hair of your head is perished.

3. They shall come forth out of their Graves, like so many Josephs out of Prison, or Daniels out of the Lions Den, or Jonahs out of the Whales belly.

4. All the Bodies of the Elect being thus made alive, shall arise in that perfection of nature, whereunto they should have attained by their natural temperament, if no impediment had hindred; and in that vigour of age, that a perfect man is at about

bout thirty three years old, each in their proper Sex. Whereunto Divines think the Apostle alludeth, when he saith, *Till we all come unto a perfect man, unto the measure of the age, (or stature) of the fulness of Christ.* Whatsoever imperfection was before in the body, (as blindness, lameness, crookedness) shall then be done away. *Jacob* shall not halt, nor *Isaac* be blind; nor *Leah* bleer-eyed, nor *Mephibosheth*, be lame; for if *David* would not have the blind and lame to come into his house, much less will *Christ* have blindness and lameness to dwell in his heavenly Habitation. *Christ* made all the blind to see, the dumb to speak, the deaf to hear, the lame to walk, &c. that came to him to seek his Grace on earth: much more will he heal all their imperfections, whom he will admit to his glory in Heaven. Among those Tribes there is not one feeble, but the lame man shall leap as an Hart; and the dumb mans tongue shall sing: And it is very probable, that seeing God created our first Parents, not Infants, or old men, but of a perfect age, or stature: the ἀνάπλασις, or new Creation from death, shall every where be more perfect than the πλασις or first frame of man, from which he fell into the state of the Dead. Neither is it like, that Infancy, being imperfection, and old age corruption, can well stand with the state of a perfect glorified body.

5. The Bodies of the *Elect* being thus raised, shall have four most excellent and supernatural qualities: For,

1. They

Ternul. de Resurrect. cap. 6.
Hieron. Ep. 27. & 6.
Aug. l. 12. de Civit. Dei, c. 17. & omnes Theol. in 4. sent. dist. 44. Eph. 4. 1. Ita communiter credunt. Theol. in 4. sent. dist. 41. Vide. Aug. de Civ. Dei, l. 22. cap. 15. & 6.
Pl. 105. 37. Pl. 35. 6.

1 Cor. 15.

43.

1 Cor. 15.

41.

Isa. 65. 20.

Aug. En-

chir. 50.

Mat. 13. 43.

Dan. 2. 13.

Luke 9. 31.

Zach. 9. 10.

1 Th. 4. 17.

Exod. 34.

27.

Mat. 17. 20.

Acts 6. 25.

2 Sa. 18. 4.

Hest. 6. 4.

1. They shall be raised in *Power*, whereby they shall for ever be freed from all wants and weakneses, and enabled to continue without the use of *Meat, Drink, Sleep*, and other former helps.

2. In *Incorruption*, whereby they shall never be subject to any manner of imperfection, blemish, sickness, or death.

3. In *Glory*, whereby their bodies shall shine as bright as the *Sun* in the *Firmament*, and which being made *Transparent*, their Souls shall shine through, far more *Glorious* than their Bodies. Three *Glimpses* of which *Glory* was seen.

First In *Moses's Face*: Secondly, In the *Transfiguration*: Thirdly, In *Stephen's Countenance*. Three *Instances* and *Assurances* of the *Glorification* of our Bodies, at that *glorious Day*. Then shall *David* lay aside his *Shepherd's weed*, and put on the *Robe* of the *King's Son*, *Jesus*, not *Jonathan's*.

Then every true *Mordecai*, (who mourned under the *Sackcloth* of his corrupt flesh) shall be arrayed with the *King's Royal Apparel*, and have the *Crown Royal* set upon his head, that all the *World* may see *How* it shall be done to him when the *King of Kings* delighteth to honour.

If now the *Rising* of one *Sun* makes

makes the Morning so glorious; how glorious shall that Day be when innumerable Millions of millions of bodies of Saints and Angels shall appear more glorious than the brightness of the Sun! the body of Christ in Glory surpassing all.

4. In Agility, whereby our bodies shall be able to ascend, and meet the Lord at his glorious coming in the Air, as Eagles flying unto their blessed Carcase. To this Agility of the Saints glorious bodies, the Prophet alludes, saying, They shall renew their strength: They shall mount up with wings as Eagles: They shall run, and not be weary: They shall walk, and not faint. And to this state may that saying of wisdom be referred. In the time of their Vision they shall shine, and run to and fro, as sparks among the stubble. And in respect of these four qualities, Paul calleth the raised bodies of the *Blessed*, *Spiritual*; for they shall be spiritual in qualities, but the same still in substance.

And howsoever Sin and Corruption make a man in this state of Mortality lower than Angels, yet surely when God shall thus Crown him with Glory and Honour, I cannot see how man shall be any thing inferiour to Angels: For are they Spirits? So is Man also in respect of his Soul; yea.

Ubi vollet spiritus, ibi erit & corpus, August. Mat. 24. 28. Isa. 50. 31. Wild. 3. 7. 1 Cor. 13. 46. Spiritualia post resurrectionem erunt, corpora esse distant, sed quia spiritu vivificante subsistent. Aug. l. 13. de Civ. Dei, 22. 108. 5.

Phil. 3. 21.

Heb. 2. 16.

Heb. 1. 11.

Psal. 19. 11.

Jude v. 15.

2 Pet. 2. 4.

2 Pet. 3.

10. 11, 12.

3 Luke 17.

31.

3 1 Cor. 15.

51.

The Elect
Souls apo-
strophe to
the Body,
at their first
meeting in
the Resur-
rection.

Cant. 2. 14

yea, more than this; they shall have also a spiritual body, fashioned like unto the glorious body of the Lord Jesus Christ, in whom Man's Nature is exalted by a perpetual Union, into the Glory of the God-head, and individual Society of the blessed Trinity. An Honour which he never vouchsafed Angels. And in this respect Man hath a Prerogative above them. Nay, they are but Spirits appointed to be Ministers unto the Elect: and as many of them, who are the first disdained this Office, and would not keep their first standing, were for their pride hurled into Hell. This lesseneth not the Dignity of Angels, but extols the Greatness of God's Love to Mankind.

But as for all the Elect, who at the second and sudden coming of Christ, shall be found quick and living, the fire that shall burn up the corruption of the World, and the Works therein, shall in a moment, in the twinkling of an eye, overtake them as it finds them, either grinding in the Mill, of provision, or walking in the Fields of pleasure, or lying in the Bed of Ease; and to (burning up their dross and corruption) of mortal, make them immortal bodies; and this charge shall be unto them instead of Death.

Then shall the Soul with Joyfulness greet her Body, saying, O well met again my dear Sister: How sweet is thy Voice! How comely is thy Countenance, having lain hid so long in the Clefts of the Rocks, and in the

the secret places of the *Grave*, thou art indeed an *Habitation fit*, not only for me to dwell in, but such as the *Holy Ghost* thinks meet to reside in, as his *Temple* for ever. The Winter of our *Affliction* is now past; the storm of our *Miseries* is blown over and gone. The Bodies of our *Elect Brethren* appear more glorious than the *Lilly-flowers* on the *Earth*, the time of singing *Hallelujahs* is come, and the *Voice of the Trumpet* is heard in the *Land*. Thou hast been my *Take-fellow* in the *Lord's Labours*, and *Companion* in *Persecutions* and *Wrongs* for *Christ* and his *Gospel's* sake; now shall we enter together into our *Master's Joy*. As thou hast born with me the *Cross*, so shalt thou now wear with me the *Crown*. As thou hast with me sowed plenteously in *Tears*, so shalt thou reap with me abundantly in *Joy*. O blessed, ay blessed be that *God*! who (when yonder *Reprobates* spent their whole time in *Pride*, *fleshy lusts*, *eating*, *drinking*, and *prophane Vanities*) gave us *Grace* to joyn together in *Watching*, *fasting*, *praying*, *reading the Scriptures*, keeping his *Sabbaths*, hearing *Sermons*, receiving the *Holy Communion*, relieving the *Poor*, exercising (in all *humility*) the *Works of Piety* to *God*, and walking conscientiously in the *Duties of our Calling* towards men. Thou shalt anon hear no mention of thy sins, for they are remitted and covered, but every good work, which thou hast done for the *Lord's* sake, shall be rehearsed, and rewarded.

Chear

Psam 32.2.

Dan. 9. 21,
&c.

Luk. 4. 1. 28.

Cant. 2. 1, 3.
ver. 17.

Luk. 17. 34,
35, 36.

1 Th. 4. 17.

1 Cor. 6. 1. 3.

2 Cor. 6. 2, 3.

Apoc. 2. 12.

Rom. 26. 2.

2 Cor. 9. 6.

John 14. 1.

2. 28. ME 19

Chear up thy heart, for thy Judge is flesh of thy flesh, and bone of thy bone. Lift up thy head, behold those glorious Angels, like so many Gabriels flying towards us, to tell us, That the day of our redemption is come, and to convey us in the Clouds, to meet our Redeemer in the Air; ; Lo, they are at hand: Arise therefore, my Dove, my Love, my fair One, and come away. And now like Roes or young Harts, they run with Angels towards Christ, over the trembling Mountains of Bethel.

6. Both quick and dead being thus revived and glorified, shall forthwith (by the ministry of God's holy Angels) be gathered from all the quarters and parts of the world, and caught up together in the clouds to meet the Lord in the Air; and so shall come with him, as a part of his glorious train, to judge the Reprobates and evil Angels. The twelve Apostles shall sit upon twelve Thrones (next Christ) to judge the twelve Tribes, who refused to hear the Gospel preached by their Ministry, and all the Saints (in honour and order) shall stand next unto them as Judges also to judge the evil Angels, and earthly-minded men. And as every of them received Grace in this life, to be more zealous of his Glory, and more faithful in his service than others: so shall their glory and reward be greater than others in that day.

The place whither they shall be gathered unto Christ, and where Christ shall sit in Judgment, shall be in the Air, over the Valley of Jehosaphat, by Mount Oliver near unto Jerusalem, Eastward from the Temple,

ple,

ple, as is probable for four Reasons.

1. Because the *holy Scriptures* seem to imitate so much in plain words, *I will gather all Nations into the Valley of Jehosaphat, and plead with them there. Cause thy mighty One to come down, O Lord, let the heathen be wakened, and come up to the valley of Jehosaphat; for there will I sit to judge all the heathen round about. Jehosaphat* signifieth, the Lord will judge. And this Valley was so called, from that great Victory which the Lord gave *Jehosaphat*, and his people over the *Ammonites, Moabites*, and Inhabitants of Mount *Seir*. Which Victory was a type of the final Victory, which Christ the supreme Judge shall give his *Elect*, over all their Enemies in that place, at the last day, as all the *Jews* interpret it. See *Zach. 14. 4, 5. Psalm 51. 1, 2, &c.* all agreeing that that place shall be *thereabouts*.

2. Because that as Christ was *thereabouts* crucified, and put to open shame; so over that place his glorious Throne should be erected in the Air, when he shall appear in Judgment, to manifest his Majesty and Glory. For it is meet that Christ should in that place judge the world with righteous Judgment, where he himself was unjustly judged and condemned.

1. Because that seeing the Angels shall be sent to gather together the *Elect* from the four winds, from one end of Heaven to the

2 Chron. 3. 1. Christ preached the Gospel, suffered his Passion, and entred into his Glory. *Carth. in Gen. 28.*

E

other;

1 Th. 4. 17.
Joel 3. 1, 2,
& v. 11, 12.
2 Chron.
20. 29.
Near this Valley was Mount *Moriah*, where *Abraham* sacrificed *Isaac*, Gen. 22. *Jacob* saw Angels ascending and descending on a Ladder, Gen. 28. the Angel put up his Sword, and fire from Heaven burnt up the Sacrifice in *Araunah's* floor.

2 Sam. 24. *Solomon* builded the Temple,

The Sea beyond Jordan towards Ty-
 rus, cutteth the midst
 of the world. And
Exe. saith
 of Jerusa-
 lem, In me-
 dio genti-
 um posui e-
 am. That
 from Sion,
 as from a
 Center, the
 Law should
 be publish-
 ed to all
 Nations,
 and there
 all Nations
 shall be
 judged ac-
 cording to
 the Law.
 Rom. 2.12.
 Acts 1.11.
 Richard de
 Villa nova.
 Tho. in 1.
 Sent. dist.

other ; it is most probable, than the place
 whither they shall be gathered to, shall be
 near Jerusalem, and the Valley of Jehosaphat;
 which *Cosmographers* describe to be in the
 midst of the *Superficies* of the Earth ; if the
termini a quibus be the four parts of the
 World, the *terminus ad quem* must be a-
 bout the Center.

4. Because the Angel told the Disciples,
 that as they saw Christ ascend from Mount
 Olivet, which is over the Valley of Jerusa-
 lem, so shall he in like manner come down
 from Heaven. This is the opinion of *Aqui-
 nas* and all the School-men, except *Lombard*
 and *Alexander Hales*.

5. Lastly, When Christ is set in his Glo-
 rious Throne, and all the many thousands of
 his Saints and Angels, shining more bright
 than so many Suns in glory, sitting about
 him ; and the body of Christ in glory and
 brightness surpassing them all : The Re-
 probates being separate and remaining be-
 neath upon the earth (for the right hand
 signifies a *blessed*, the left hand, a *curst e-
 state*) Christ will first pronounce the Sen-
 tence of *absolution* and *bliss* upon the *Elect*.
 First, Because he will thereby increase the
grief of the Reprobate that shall hear it.
 2ly, To shew himself more prone to *Mercy*
 than to *Judgment*. And that from his *Throne*
of Majesty in the Air, he shall (in the sight
 and hearing of all the World) pronounce

47.18. Mat. 15.31. Jude 14. Apoc. 20.11,12. Mat. 19.28.
 Till. in Cant. 21. Anf. in Mat. 25. Psal. 145.9. Isa. 8.22.

unto

unto his *Elect*, Come ye blessed of my Father, and inherit the kingdom prepared for you from the beginning of the world, &c.

Come ye] Here is our blessed Union with Christ, and by him with the whole Trinity.

Blessed] Here is our absolution from all sins, and our plenary endowment with all Grace and Happiness.

Of my Father] Here is the Author, from whom by Christ proceeds our felicity.

Inherit] Here is our Adoption.

The Kingdom] Behold our Birth-right, in possession.

Prepared] See God's Fatherly care for his Chosen.

From the foundation of the world] O the free, eternal, unchangeable Election of God!

How much are those Souls bound to love God, who of his meer good will and pleasure, chose and loved them, before they had done either good or evil.

For I was hungry, &c.] O the Goodness of Christ, who takes notice of all the good works of his Children to reward them! How great is his Love to poor Christians, who takes every work of Mercy done to them for his sake, as if it had been done to himself: Come ye to me, in whom ye have believed, before ye saw me, and whom ye have loved and sought for with so much Devotion, and through so many Tribulations: Come now from Labour to Rest; from Disgrace to Glory; from the Jaws of Death, to the Joys of E-

Ad poenas tardus Deus est, ad præmia velox.

Mat. 25. 34.

Rom. 9. 3.

Joh. 20. 29.
1 Pet. 1. 8.

Matth. 5. 11

Psal. 27. 10.

Mat. 19. 29.

Joh. 20. 17.

2 Cor. 6. 18.

2 Tim. 4. 8.

1 Pet. 5. 4.

Apoc. 4. 5.

Apoc. 4. 10.

ternal Life; For my sake ye have been *railed upon, reviled, and cursed*. But now it shall appear to all those *cursed Esaus*, that you are the *true Jacobs*, that shall receive your *heavenly Father's blessing*; and *blessed* shall you be. Your *Fathers, Mothers, and nearest Kindred* forsook, and cast you off, for my *Truths sake* which you maintained; but now my *Father* will be unto you a *Father*; and you shall be his *Sons and Daughters* for ever. You were cast out of your *Lands and Livings*, and forsook all for my sake and the *Gospels*; but that it may appear that you have not lost your gain, but gained by your *loss*; in stead of an *earthly Inheritance and Possession*, you shall possess with me the *Inheritance of my heavenly Kingdom*; where you shall be for love, *Sons*; for birthright, *Heirs*; for dignity, *Kings*; for holiness, *Priests*; and you may be bold to enter into the *Possession thereof* now, because my *Father* prepared and kept it for you ever since the *first foundation of the world was laid*.

Immediately after this Sentence of *Ab-solution and Benediction*, every one receiveth his *Crown*, which *Christ the righteous Judge*, puts upon their Heads, as the *Reward* which he hath promised of his *Grace and Mercy* unto the *Faith and good Works* of all them that *loved his appearing*. Then every one taking his *Crown* from his *Head*, shall lay it down (as it were) at the *Feet of Christ*; and prostrating themselves, shall with one *Heart and Voice*, in an heavenly sort and comfort, say, *Praise*

and

and Honour, and Glory, and Power, and Thanks be unto thee, O blessed Lamb, who sittest upon the Throne, wast killed, and hast redeemed us to God by thy blood, out of every Kindred, and Tongue, and People, and Nation, and hast made us unto our God, Kings and Priests, to reign with thee in thy Kingdom for evermore, Amen.

Then shall they sit in their Thrones and Orders, as Judges of the Reprobates, and evil Angels, by approving and giving Testimony to the righteous Sentence and judgment of Christ the Supreme Judge.

After the pronouncing of the Reprobates Sentence of Condemnation, Christ will perform two solemn Actions.

1. The presenting of all the Elect unto his Father; Behold, O righteous Father, these are they whom thou gavest me. I have kept them, and none of them is lost. I gave them thy Word, and they believed it, and the World hated them, because they were not of the World, even as I am not of the World. And now Father, I will that those whom thou hast given me, be with me where I am; that they may behold my Glory, which thou hast given me; and that I may be in them, and they in me, that they may be made perfect in one: that the World may know that thou hast sent me, and that thou hast loved them, as thou hast loved me.

2. Christ shall deliver up the Kingdom to God, even the Father; that is, shall cease to execute his Office of Mediatorship, whereby, as he is King, Priest, Prophet, and

1 Cor. 1, 2,
&c.
Mat. 13. 13.

Joh. 17. 11
14, 23, 24.

Joh. 12. 16

1 Cor. 15.
24.

supream Head of the Church, he suppressed his Enemies, and ruled his faithful People by his Spirit, Word, and Sacraments. So that his Kingdom of Grace over his Church in this World ceasing; he shall rule immediately as he is God, equal with the Father and the Holy Ghost, in his Kingdom of Glory for evermore. ^{III} Not that the Dignity of his Manhood shall be any thing diminished; but that the Glory of his Godhead shall be more manifested; so that as he is God, he shall from henceforth in all fulness, without all external means, rule all in all.

Psal. 47. 5.
6, 7, 8.

From this Tribunal Seat, Christ shall arise, and with all his Glorious Company of Elect, Angels and Saints, he shall go up triumphantly in order and array, unto the Heaven of Heavens, with such an heavenly noise and musick, that now may that Song of David be truly verified, *God is gone up with a triumph, the Lord with the sound of a Trumpet. Sing Praises to God, sing praises, sing praises unto our King, sing praises: for God is King of all the earth, he is greatly to be exalted,* And that Marriage Song of John, *Let us be glad and rejoyce, and give honour to him; for the Marriage of the Lamb is come, and his wife hath made her self ready. Allelujah; for the Lord God Omnipotent reigneth.*

The third and last Degree of the blessed estate of regenerated Man after Death, begins after the pronouncing of the Sentence, and lasteth eternally without all end.

Medita-

Meditations of the blessed estate of the Regenerate Man in Heaven, after he hath received the Sentence of Absolution, before the Tribunal Seat of Christ, at the last day of Judgment.

HERE my Meditation dazleth, and my Pen falleth off my hand; the one being notable to conceive, nor the other to describe that most excellent Bliss and eternal weight of Glory (whereof all the afflictions of this present life are not worthy) which all the *Elect* shall with the blessed Trinity enjoy from that time that they shall be received with Christ as Joynt-heirs into that everlasting Kingdom of Joy.

Notwithstanding we may take a scantling thereof, thus:

The Holy Scriptures set forth (to our capacity) the glory of our eternal and heavenly Life after Death, in four respects.

1. Of the Place.
2. The Object.
3. Of the Prerogatives of the *Elect* there.
4. Of the effects of the Prerogatives.

1. Of the Place.

THe place is ¹ *Heaven of Heavens*, or the ² *third Heaven* called *Paradise*, whither Christ in his humane Nature ascended far above all visible Heavens. The Bridegroom's Chamber, which by the Firmament, as by an *azured curtain* spangled

F 4

with

2 Cor. 4. 17.
Rom. 8. 8.
Rom. 8. 17.

³ 1 King. 8.
⁴ 2 Cor. 12.
24.
Psal. 19. 5.
Matth. 25.
10.

Apoc. 21, 2,
&c.

Verse 24.

& 27.

Verse 18.

Verse 11.

Ver 19, 20.

Verse 21.

Ver. 12, 13.

Verse 27.

Verse 16.

Apoc. 11.

with glittering Stars, and glorious Planets is hid, that we cannot behold it with these corruptible Eyes of Flesh: The Holy Ghost (framing himself to our weakness) describes the Glory of that place, (which no man can estimate) by such things as are most precious in the estimation of man. And therefore likeneth it to a great and a holy City, named, The Heavenly Jerusalem, where only God and his People (who are saved, and written in the Lamb's Book) do inhabit; all built of pure Gold, like unto clear Glass, or Chrystal: the Walls of Jasper stone, the foundation of the walls, with twelve manner of precious stones; having twelve Gates, each built of one Pearl: three gates towards each of the four corners of the world; and at each gate an Angel (so many Porters) that no unclean thing should enter into it. It is four square, therefore perfect; the length, the breadth, and height of it are equal, twelve thousand furlongs every way; therefore glorious and spacious: Through the midst of her streets ever runneth the pure River of the water of Life, as clear as Crystal; therefore wholesome. And of either side the River, is the Tree of Life, ever growing; which beareth twelve manner of Fruits, and gives fruits every Month; therefore fruitful. And the leaves of the Trees is health to the Nations; therefore healthy. There is therefore no place so glorious by Creation; so beautiful with delectation; so rich in possession; so comfortable for habitation. For there the
King

king is Christ; the Law is love, the Honour verity, the Peace felicity, the Life eternity. There is Light without darkness, Mirth without sadness, Health without sickness, Wealth without want, Credit without disgrace, Beauty without blemish, Ease without labour, Riches without rust, Blessedness without misery, and Consolation that never knows end. How truly may we cry out (with David) of this City, *Glorious things are spoken of thee, O thou City of God*; and yet all these things spoken, are but according to the weakness of our capacity. For Heaven exceedeth all this in glory, so far, as that no tongue is able to express, nor heart of man to conceive the glory thereof; as witnesseth St. Paul, who was in it, and saw it. O let us not then dote so much upon these wooden Cottages, and houses of mouldring clay, which are but Tents of ungodliness, and habitations of Sinners; but let us look rather, and long for this heavenly City, whose builder and maker is God, which he (who is not ashamed to be called our God) hath prepared for us.

2. Of the Object.

THe blissfull and glorious Object of all Intellectual and reasonable Creatures in Heaven, is the Godhead in Trinity of persons, without which, there is neither joy nor felicity, but the very fulness of joy consisteth in enjoying the same.

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Psal. 87. 3.

2 Cor. 12.

1 Cor. 2. 9.

Heb. 11. 10.

Heb. 11. 6.

* Visio Dei
beatifica
sola est
summum
bonum no-
strum. Aug.
l. de Trin.
cap. 13.

* Fecisti
nos domine
ad te, in-
quietum i-
gitur est
cor no-
strum, do-
nec requie-
scat in te.

Aug. Caus.
1 cap. 1, &c.

Exod. 32.
13. Pl. 67. 1.

& 80. 1.

Phil. 3. 1. 11

Phil. 1. 23.

Jon. 17. 14.

Exod. 34.

10.

Exod. 33.

31.

1 Cor. 13.

12.

2 Cor. 3. 18.

1 John 3. 2.

This Object we shall enjoy two ways:

1. By a Beatifical vision of God.
2. By possessing an immediate commun-
ion with this Divine Nature.

The *beatifical vision* of God is that only
that can content the infinite mind of man.

For every thing tendeth to its center;
God is the center of the Soul: therefore
(like *Noah's Dove*) she cannot rest nor
joy, till she return and enjoy him.

All that God bestowed upon *Moses*,
could not satisfy his mind, unless he
might see the face of God. Therefore the
whole Church prayeth so earnestly: *God
be merciful unto us, and cause his face to
shine upon us.* When *Paul* once had seen
this blessed sight, (he ever after) counted
all the riches and glory of the World (in
respect of it) to be but *dung*: and all his
life after was but *sighing out*, *Cupio dis-*

solvi I desire to be dissolved and to be
with Christ. And Christ prayeth for all his
Elect in his last Prayer: that they might
obtain this blessed vision; *Father, I will
that they which thou hast given me, be*

(Where?) even where I am: To what
end? that they may behold that my glory, &c.
If *Moses's* face did so shine when he had
been with God but forty days, and seen
but his back-part: How shall we shine,
when we shall see him face to face for-
ever? and know him as we are known, and
as he is? Then shall the Soul no longer be
termed *Marah*, bitterness, but *Naomi*, beau-
tifulness: for the Lord shall turn this short
bitterness

bitterness to eternal beauty and blessedness,
Ruth. 1. 20.

The second means to enjoy this Object, is, by having an *immediate* and an *eternal communion* with God in Heaven. This we have, first by being (as members of Christ) united to his *Manhood*, and by the *Manhood* (personally united to the *Word*) we are united to him, as he is God: and (by his Godhead) to the whole *Trinity*. Reprobates at the last day shall see God (as a *just Judge*) to punish them; but (for lack of this Communion) they shall have neither Grace with him, nor *Glory* from him. For want of this Communion, the Devils (when they saw Christ) crying out, *Quid nobis tecum? What have we to do with thee, O Son of the most high God?* But (by vertue of this Communion) the penitent Soul may boldly go and say unto Christ, (as Ruth unto Boaz;) *Spread, O Christ, the wing of the garment of thy mercy over thine Hand-maid; for thou art my kinsman.* This Communion God promised *Abraham*, when he gave himself for his great reward; and Christ prayeth for his whole Church to obtain it. This Communion *Saint Paul* expresseth in one word, saying, *That God shall be all in all unto us*, Indeed God is now all in all unto us; but by means, and in a small measure. But in Heaven, God himself immediately (in fulness of measure, without all means) will be unto us *all the good things*, that our souls and bodies can wish or desire. *He himself*

Mat. 8. 15.

Ruth 3. 9

John 17.
20, 21.

1 Cor. 17.
28.

Anima ani-
mae erit
Deus. Bern.
Non potest
summum re-
rum condi-
tor in se
non habere
quæ rebus
a se condi-
tis dedit:
quemad-
modum sol
astris, Hugo
l. 5. de ani-
ma. c. 15.
Apoc. 21.
23.

Seneca de
beneficiis,
l. 2. c. 19.

self will be salvation and joy to our souls, life and health to our bodies, beauty to our eyes, musick to our ears, honey to our mouths, per-
fumes to our nostrils, meat to our bellies, light to our understanding, contentment to our wills, and delight to our hearts; And what can be lacking where God himself will be the soul of our souls? Yea, all the strength, wit, pleasures, vertues, colours, beauties, harmony, and goodness that are in men, beasts, fishes, fowls, trees, and all creatures, are nothing but sparkles of those things, which are infinite perfection in God. And in him we shall enjoy them in a far more perfect and blessed manner. He himself will then supply our use; nay, the best creatures (which serve us now) shall not have the honour to serve us then. There will be no need of the Sun, nor of the Moon to shine in that City, for the glory of God doth lighten it.

No more will there be any need, or use of any creatures, when we shall enjoy the Creator himself.

When therefore we behold any thing that is excellent in any creatures, let us say to our selves, how much more excellent is he, who gave them this excellency? When we behold the wisdom of men who over-rule creatures stronger than themselves; out-run the Sun and Moon in discourse, prescribing many years before, in what course they shall be eclipsed, let us say to our selves, how admirable is the Wisdom of God, who made men so wise!

wife! when we consider the strength of *Whales* and *Elephants*, the tempest of *Winds*, and terrour of *Thunder*, let us say to our selves, *how strong*, *how mighty*, *how terrible* is that God that makes these mighty and fearfull Creatures! when we taste things that are *delicately sweet*, let us say to our selves, Oh *how sweet* is that God, from whom all these Creatures have received their *sweetness*! when we behold the admirable colours, which are in *Flowers* and *Birds*, and the lovely beauty of *Women*; let us say, *how fair* is that God, that made these so fair!

And if our loving God hath thus provided us so many excellent delights, for our passage through this *Bochim*, or valley of tears, what are those pleasures which he hath prepared for us, when we shall enter into the Palace of our *Master's joy*? How shall our Souls be there ravished with the *love* of so lovely a God! So glorious is the Object of *heavenly Saints*! So amiable is the sight of our glorious *Saviour*!

Judges 2.5

3. Of the Prerogatives which the Elect shall enjoy in Heaven.

BY reason of this Communion with God, the *Elect* in Heaven shall have four super-excellent Prerogatives.

1. They shall have the *Kingdom of Heaven* for their Inheritance: and they shall be free *Denizens* of the *heavenly Jerusalem*. *St. Paul* (by being a free *Citizen* of *Rome*,
cfca.

Matth. 23.

1 Pet. 1.4.

Eph. 2.19.

Heb. 12.22.

Acts 12.26.

Acts 21.28.

1 Pet. 1.18.

escaped whipping; but they who are once free *Citizens* of the heavenly *Jerusalem*, shall ever be freed from the whips of eternal torments. For this freedom was bought for us, not with a great Sum of money, but with the *precious blood* of the Son of God.

Apoc. 5.10.

1 Pet. 2.9.

Rom. 16.

10.

1 Pet. 2.5.

Heb. 13.15.

2. They shall be all *Kings* and *Priests*, *spiritual Kings* to reign with CHRIST, and to triumph over Satan, the World, the Reprobates: and *spiritual Priests* to offer unto God the *spiritual Sacrifice* of *Praise* and *Thanksgiving* for evermore. And therefore they are said to wear both Crown and Robes. Oh what a comfort is this to poor Parents that have many Children! If they breed them up in the fear of God, and to be true Christians; then are they Parents to so many *Kings* and *Priests*.

Mat. 13.43.

Phil. 3.2.1.

Acts 12.15.

Luke 2.13.

Mark 9.3.

3. Their bodies shall shine as the brightness of the Sun in the Firmament, like the glorious body of Christ, which shined brighter than the Sun at Noon, when it appeared to Saint Paul. A glimpse of which glorious brightness appeared in the body of *Moses* and *Elias*, transfigured with our Lord in the *holy Mount*. Therefore (saith the Apostle) it shall rise a *glorious body*, yea, a *spiritual body*; not in substance, but in quality; preserved by *spiritual means*, and having (as an Angel) agility to ascend or descend. O what an honour is it, that our bodies (falling more vile than a Carrion) should thus arise in
glor)

1 Cor. 15.

43. v. 44.

1 Thes. 4.1.

glory, like unto the body of the Son of God!

4. Lastly, they (together with all the holy Angels) there, keep (without any labour to distract them) a perpetual Sabbath, to the glory, honour, and praise of the aye blessed Trinity, for the creating, redeeming, and sanctifying of the Church: And for his Power, Wisdom, Justice, Mercy, and Goodness in the Government of Heaven and Earth. When thou hearest a sweet Consort of Musick, meditate how happy thou shalt be when with the Quire of heavenly Angels and Saints) thou shalt sing a part in that spiritual *Hallelujah*, in that eternal blessed Sabbath; where there shall be such variety of pleasures, and satiety of joys, as neither known tediousness in doing, nor end in delighting.

4. Of the Effects of these Prerogatives.

From these Prerogatives, there will arise to the Elect in Heaven, Five notable Effects.

1. **T**hey shall know God with a perfect knowledge; so far as Creatures can possibly comprehend the Creatour. For there we shall see, the Word, the Creatour; and in the Word, all Creatures that by the Word were created; so that we shall not need to learn (of the things which were made) the knowledge of him by whom all things were made. The
excel-

1 Cor. I. 10.
Aug. soli-
loq. cap. 16.
Nihil no-
tum in ter-
ra, nihil ig-
notum in
cælo.

1 Cor. 13.

12.

2 Cor. 3. 16.

Res veræ

sunt in

mundo in-

visibili, in

mundo vi-

sibili um-

bra rerum.

Herm.

Luke 13.

28.

Gen. 2. 25.

Mat. 27. 13.

Mat. 17. 4.

Luke 16. 28.

Mat. 19. 28.

excellenest Creatures in this life, are but as a dark Veil drawn betwixt God and us: but when this Veil shall be drawn aside, then shall we see God face to face, and know him as we are known.

We shall know the power of the Father, the wisdom of the Son, the grace of the Holy Ghost, and the invisible nature of the blessed Trinity. And in him we shall know not only all our friends, (who died in the Faith of Christ) but also all the Faithfull that ever were, or shall be. For,

1. Christ tells the Jews, that they shall see Abraham, Isaac, and Jacob, and all the Prophets, in the Kingdom of God; therefore we shall know them.

2. Adam in his Innocency knew Eve to be bone of his bone, and flesh of his flesh, as soon as he awaked; much more than shall we know our kindred; when we shall awake perfected and glorified in the Resurrection.

3. The Apostles knew Christ after his Resurrection, and the Saints which rose with him, and appeared in the holy City.

4. Peter, James, and John knew Moses and Elias in the Transfiguration; how much more shall we know one another, when we shall be all glorified?

5. Dees knew Lazarus in Abraham's bosom; much more shall the Elect know one another in Heaven.

6. Christ saith, that the twelve Apostles shall sit upon twelve Thrones to judge (at that day) the twelve Tribes, therefore they shall

shall be known, and consequently the rest of the Saints.

7. Saint Paul saith, That at that day we shall know as we are known of God; and Augustin (out of this place) comforteth a Widow, assuring her, that as in this life, she saw her Husband with external eyes, so in the life to come, she should know his heart, and what were all his thoughts and imaginations. Then Husbands and Wives look to your actions and thoughts, For all shall be made manifest one day. See 1 Cor. 4. 5.

8. The faith in the Old Testament are said to be gathered to their Fathers; therefore the knowledge of our Friends remains.

9. Love never felleth away; therefore knowledge, the ground thereof, remains in another life.

10. Because the last day shall be a Declaration of the just judgments of God, when he shall reward every man according to his works; and if every man's works be brought to light, much more the worker. And if wicked men shall account for every idle word, much more shall the idle speakers themselves be known. And if the person be not known, in vain are the works made manifest. Therefore (saith the Apostle) Every man shall appear to account for the work that he hath done in his body, &c. See Wisdom, chap. 5. verse 1. Though the respect of diversities of degrees and calling in Magistracy, Ministry and

1 Cor. 6. 2.

1 Cor. 13.

12.

Aug. ad Italianam viduam, Epist. 6.

Gen. 25. 25.

2 Reg. 22.

1 Cor. 13. 3.

Rom. 2. 5.

Apoc. 22.

12.

Eccles. 11.

16.

Rom. 2. 12.

Mat. 12. 36.

2 Cor. 5. 10.

1 Cor. 15.
24, 28.

and *Oeconomy* shall cease; yea, Christ shall then cease to rule, as he is *Mediatour*; and rule all in all, as he is God, equal with the Father and the Holy Ghost.

1 Cor. 13.
11.

Lumen est
umbra Dei,
& Deus est
lumen lu-
minis. Pla-
to, Poli. 6.

The greatest *knowledge* that man can attain unto in this *life*, comes as far short of the *knowledge* which we shall have in *Heaven*, as the knowledge of a Child that cannot yet speak plain, is to the know- ledge of the greatest *Philosopher* in the World. They who thirst for *Knowledge*, let them long be Students of this *Univer- sity*. For all the light by which we know any thing in this World, is nothing but the very *shadow of God*; but when we shall know God in *Heaven*, we shall (in him) know the manner of the work of the *Creation*, the *mysteries* of the work of our *Redemption*; yea, so much knowledge as a Creature can possibly conceive and comprehend of the *Creator*, and his works. But whilest we are in this life, we may say with *Job*, *How little a portion bear we of him?* And assure our selves with *Syracides*, that, *There are greater things than these be, and that we have seen but a few of God's works.*

Job 26. 14.
Eccl. 2. 32.

2. They shall love God with as perfect and absolute love, as possibly a Creature can do. The manner of loving God, is to love him for himself; the measure is to love him without measure. For in this life (*knowing God but in part*) we love him but in part; but when the Elect in *Heaven* shall fully know God, then they will per-
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feetly love God. And for the infinite causes of love (which they shall know to be in him) they shall be infinitely ravished with the love of him.

3. They shall be filled with all manner of divine pleasure. At thy right hand (saith David) there are pleasures for evermore; Yea, They shall drink (saith he) out of the rivers of pleasures. For as soon as the Soul is admitted into the actual fruition of the beatific Essence of God; she hath all the goodness, beauty, glory, and perfection of all Creatures (in all the world) united together, and at once presented unto her in the sight of God. If any be in love; there they shall enjoy that which is more amiable. If any delight in fairness, the fairest beauty is but a dusty shadow to that; he that delights in pleasures, shall there find infinite varieties, without either interruption of grief, or distraction of pain; he that loveth honour shall there enjoy it, without the disgrace of cankered envy; he that loveth treasure shall there possess it, and never be beguiled of it. There they shall have knowledge void of all ignorance; health that no sickness shall impair; and life that no death can determine. In a word, look how far this wide World surpasseth for light pleasures, and comforts, the dark and narrow Womb wherein thou wast conceived a Child; so much doth the World to come exceed in joys, solace, and consolation, this present World. How happy then shall we be, when this life is changed, and we thither translated?

4. They

Psal. 16. 11.

Psal. 36. 8.

Psal. 16. 1.

4. They shall be replenished with an unspeakable joy. In thy presence (saith David) is the fulness of joy. And this joy shall arise chiefly from the vision of God, and partly from the sight of all the holy Angels, and blessed Souls of just and perfect men, who are in bliss and glory with him.

Heb. 12. 24.

1 Reg. 1. 49

Luke 1. 44.

Joh. 17. 22.

Mat. 2. 10.

Luke 3. 18.

Luke 2. 40.

Facilius dicere possumus, quid

ibi non sit

quam quid

ibi sit. Aug.

de sym. 1. 7.

1 Cor. 2. 9.

Mat. 23. 21.

But especially from the blissfull sight of Jesus, the Mediator of the New Testament, our Emmanuel, God and Man. His sight will be the chief cause of our bliss and joy. If the Israelites in Jerusalem so shoured for joy, that the earth rang again, to see Solomon Crowned, how shall the Elect rejoyce in Heaven, to see Christ (the true Solomon) adorned with Glory? If John Baptist at his presence did leap in his Mothers womb for joy, how shall we exult for joy, when he will be not only with us, but in us in Heaven? if the Wise men rejoyced so greatly to find him a Babe lying in a Manger, how great shall the joy of the Elect be, to see him sit as a King in his celestial Throne? If Simeon was glad to see him an Infant in the Temple, presented by the hands of the Priests, how great shall our joy be, to see him a King, ruling all things at the right hand of his Father? If Joseph and Mary were so joyfull to find him in the midst of the Doctors, in the Temple, how glad shall our Souls be, to see him sitting as a Lord among Angels in Heaven? This is that joy of our Master, which as (the Apostle saith) The eye hath not seen, the ear hath not heard, nor the heart

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heart of man cannot conceive; which because it cannot enter into us, we shall enter into it.

5. Lastly, They shall enjoy this blissfull and glorious Estate for evermore. Therefore it is termed everlasting life; and Christ saith, That our joy no man shall take from us. All other joys (be they never so great) have an end. Ahasuerus's Feast lasted an hundred and eight days; but he and it, and all his joys are gone. For mortal man to be assumed to heavenly Glory, to be associated to Angels, to be satisfied with all delights and joys, (but for a time) were much; but to enjoy them for ever without intermission or end, who can bear it, and not admire it? Who can muse of it, and not be amazed at it? All the Saints of Christ) as soon as they felt once but a true taste of these eternal joys) counted all the riches and pleasures of this life to be but *loss* and *dung*, in respect of that. And therefore (with uncessant prayers, fastings, alms-deeds, tears, faith, and good life) they laboured to ascertain themselves of this eternal life; and (for the love thereof) they willingly either sold, or parted with all their earthly goods and possessions.

Christ calleth all Christians Merchants, Luke 19. And eternal life, a precious Pearl, which a wise Merchant will purchase, though it cost him all that he hath; Matth. 13.

Alexander hearing the report of the great riches

Joh. 16. 22

Hest. 1. 3.

Phil. 3. 8.

Acts 2. 28.

Plutarch.
Apoph.
Regum.

Psal. 16. 1.

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Hest. 1. 3.

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Acts 2. 28.

Pantarch.
Apoph.
Regum.

riches of the Eastern Country, divided forthwith among his Captains and Soldiers all his Kingdom of Macedonia. He- phestion asking him what he meant in so doing? Alexander answered, That he preferred the riches of India (whereof he hoped shortly to be master) before all that his Father Philip had left him in Macedonia. And should not Christians then prefer the eternal riches of Heaven, so greatly renowned (which they shall enjoy e're long) before the corruptible trash of the Earth, which lasts but for a season?

Heb. 11. 10,
15, 16.

Psal. 48. 10.
1 Kings
19. 4.

1 Kings

2. 15.

Phil. 1. 23.

Mat. 17. 4.

Joh. 17. 5.

Abraham and Sarah left thir own Country and possession, to look for a City, whose builder and maker is God; and therefore bought no land, but only a place of burial. David preferred one day in this place, before a thousand elsewhere; yea, to be a Door-keeper in the House of God, rather than to dwell in the richest Tabernacles of wickedness. Elias earnestly besought the Lord, to receive his Soul into his Kingdom, and went willingly (though in a fiery Chariot) thither. Saint Paul having once seen Heaven, continually desired to be dissolved, that he might be with Christ. Saint Peter having espied but a glimpse of that eternal glory in the Mount, wished that he might dwell there all the days of his life: saying, Master, it is good for us to be here. How much better doth Peter now think it to be in Heaven it self? Christ (a little before his death) prayeth his Father to receive him into that excellent Glory.

Glory. And the Apostle witnesseth, that (for the joy which was set before him) he endured the Cross, and despised the shame. If a man did but once see these joys (if it were possible) he would endure a hundred deaths to enjoy that happiness but one day.

Saint Augustine saith, That he would be content to endure the torments of Hell to gain this joy rather than to lose it. Ignatius (St. Paul's Scholar) being threatned (as he was going to suffer) with the cruelty of Torments, answered with great courage of Faith; *Fire, Gallows, Beasts, breaking of my bones, quartering of my members, crushing of my body, all the torments of the Devil together, let them come upon me, so I may enjoy my Lord Jesus and his Kingdom.* The like constancy shewed Polycarp, who could not by any terrours of any kind of death be moved to deny Christ in the least measure. With the like resolution answered Basil his Persecutors, when they would terrifie him with death: *I will never (said he) fear Death, which can do no more than restore me to him that made me.* If Ruth left her own Country, and followed Naomi her Mother-in-law to go and dwell with her in the Land of Canaan; which was but a Type of Heaven) only upon the same which she heard of the God of Israel, (though she had no promise of any portion therein) how shouldst thou follow thy holy Mother the Church, to go unto Christ, into the heavenly Canaan; wherein

Heb. 11.2.

Serm. 31.
de Sanctis.

Hieron. in
Catalog.
Iren. l. 3.
contra Va-
lent.
Euseb. l. 14.
cap. 6.
Nazian. de
vit. Basil.

Ruth 1.16.

wherein God hath given thee an *eternal Inheritance*, assured by an holy Covenant, made in the Word of God, signed with the *Blood* of his Son, and sealed with his *Spirit* and *Sacraments*: This shall be thine *eternal happiness* in the Kingdom of Heaven, where thy life shall be a communion with the *blessed Trinity*; thy joy, the presence of the *Lamb*; thy *exercising*, singing; thy *dit-ty*, *Hallelujah*; thy *Conforts*, *Saints* and *Angels*; where youth flourisheth, that never waxeth old; *beauty* lasteth, that never *fadeth*; *love* aboundeth, that never *cooleth*; *health* continueth that never *slacketh*; and *life* remaineth, that never *endereth*.

Meditations directing a Christian how to apply to him without delay, the aforesaid knowledge of God and himself.

THOU seest therefore, O *Man*, how *wretched* and *curst* thy state is, by *corruption* of nature, without *Christ*; in-
 much, that whereas the *Scriptures* do liken wicked men unto *Lions*, *Bears*, *Bulls*, *Horses*, *Dogs*, and such like *savage* *Crea-
 tures* in their lives; it is certain that the condition of an *unregenerate* man, is in his *Death* more vile than a *Dog*, or the *filthiest* *Creature* in the *World*. For the *Beast* (being made but for *Man's* use) when he dieth, endeth all his *miser-
 ies* with his *death*. But *Man* (endued with a *reasnable*, and an *immortal* *Soul*, made after *God's* *Image*, to serve *God*) when he
 ends

ends the miseries of this life, must account for all his misdeeds, and begin to endure those miseries that never shall know end. No Creature but man is liable to yield at his death an account for his death. The brute Creatures, not having Reason, shall not be required to make any account for their deeds; and good Angels, though they have Reason, yet they shall yield no account, because they have no sin. And as for evil Angels, they are without all hope already condemned, so that they need not make any further accounts; Man only in his death must be God's Accountant for his life.

On the other side thou seest (O man) how happy and blessed thy state is, being truly reconciled unto God in Christ, in that (through the Restauration of God's Image, and thy Restitution into thy Sovereignty over other Creatures) thou art in this life little inferior to the Angels; and shalt be in the life to come equal to the Angels. Yea, in respect of thy Nature, exalted by a personal Union to the Son of God, and by him to the Glory of the Trinity, superior to the Angels; a Fellow-brother with Angels in spiritual Grace, and everlasting Glory.

Thou hast seen how glorious and perfect God is, and how that all thy chief bliss and happiness consisteth in having an eternal communion with his Majesty.

Now therefore (O impenitent sinner) in the Bowels of Christ Jesus I intreat thee, nay, I conjure thee, as thou tenderest thy

own salvation, seriously to consider with me, how false, how vain, how vile are those things which still retain and chain thee in this wretched and cursed estate, wherein thou livest; and to hinder thee from the favour of God, and the loss of eternal life and happiness.

*Meditations on the hindrances, which
back a Sinner from the Practice of Piety.*

THose hindrances are chiefly Seven.

1. An ignorant mistaking of the meaning of certain places, of the holy Scriptures, and some other chief grounds of Christian Religion.

The Scriptures mistaken are these;

1. Ezek. 33. 14, 16. *At what time soever a sinner repenteth him of his sin, I will blot out all, &c.* Hence the carnal Christian gathereth, *That he may repent when he will.* It is true, whensoever a sinner doth repent, God will forgive, but the Text saith not, that a sinner may repent whensoever he will, but when God will give him grace. Many (saith the Scripture) when they would have repented, were rejected, and could not repent, though they sought it carefully with tears. What comfort yields this Text to thee, who hast not repented, nor knowest whether thou shalt have grace to repent hereafter.

2. Matth. 11. 28. *Come unto me all you that labour and are heavy laden, and I will give you rest.* Hence the lewdest man, col-

Heb. 12. 17.
Luke 13.
24, 27.

lects

lects that he may come unto Christ when he list. But he must know, that no man ever comes to Christ, but he (who as Peter saith) Having known the way of righteousness, hath escaped the pollutions of this world through the knowledge of our Lord and Saviour Jesus Christ. To come unto Christ, is to repent and believe; and this no man can do, unless the heavenly Father draweth him by his grace.

2 Pet. 2. 20, 22.

Isa. 1. 18.

John 6. 35. & 6. 44.

3. Rom. 8. 1. There is no condemnation to them which are in Christ Jesus. True, but they are such, who walk not after the flesh, (as thou do'st) but after the Spirit, which thou didst never yet resolve to do.

4. 1 Tim. 15. Christ Jesus came into the world to save sinners, &c. True, but such sinners who like St. Paul, are converted from their wicked life; not like thee, who still continuest in thy lewdness. For that Grace of God which bringeth salvation unto all men, teacheth us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.

Tit. 2. 11, 12.

5. Prov. 24. 16. A just man falleth seven times in a day, and riseth, &c. In a day, is not in the Text; Which means not falling into sin, but falling into trouble, which his malicious enemy plots against the just, and from which God delivers him. And though it meant falling in, and rising out of sin; what is this to thee whose falls all men may see every day? but neither God, nor man, can at any time see thy rising again by repentance.

Psal. 34. 19.

Gal. 5.21.

Apoc. 3.18.

& 19.8.

Jer. 13.23.

Zech. 3.4.

6. Isa. 64. 6. *All our righteousness are as filthy rags.* Hence the carnal Christian gathers; that seeing the best works of the best Saints are no better, then his are good enough, and therefore he needs not much grieve, that his Devotions are so imperfect. But *Isaiah* means not in this place the righteous works of the Regenerate; as fervent Prayers in the name of God; charitable Alms from the bowels of Mercy; suffering in the Gospels defence, the spoil of goods, and spilling of blood, and such works, which Saint Paul calls the Fruit of the Spirit; But the Prophet making an humble confession in the name of the Jewish Church, when she had fallen from God to Idolatry, acknowledgeth, that whilst they were by their filthy sins separated from God, as Lepers are by their infected Sores, and polluted Clothes from men, their chiefest Righteousness could not but be abominable in his sight. And though our best works, compared with Christs righteousness, are not better than unclean rags; yet in Gods acceptance for Christs sake, they are called white rayment; yea, pure fine linnen, and shining; far unlike the Leopard's spots, and filthy garments.

7. James 3.2. *In many things we sin all;* True, but Gods Children sin not in all things, as thou doest, without either bridling their lusts, or mortifying their corruptions; and though the reliques of sin remain in the dearest Children of God, that they had need daily to cry, *Our Father which art in*

in Heaven, forgive us our trespasses; yet in the New Testament, none are properly called Sinners, but the Unregenerate; but the Regenerate in respect of their zealous endeavour to serve God in an unfeigned holiness, are every where called Saints; In-
somuch that St. John saith, *That whosoever is born of God sinneth not*; that is, liveth not in wilful filthiness, suffering sin to reign in him as thou doest. Deceive not thy self with the name of a Christian; whosoever liveth in any customary gross sin, he liveth not in the state of grace. Let therefore (saith St. Paul) every one that nameth the name of Christ depart from iniquity. The Regenerate sin but upon frailty; they repent, and God doth pardon; therefore they sin not to death. The Reprobate sin maliciously, sinfully, and delight therein, so that by their good will, sin shall leave them before they leave it. They will not repent, and God will not pardon. Therefore their sins are mortal (saith St. John) or rather immortal, as saith St. Paul, Rom. 2. 5. It is no excuse therefore to say, we are all Sinners; true Christians, thou seest, are all Saints.

8. Luke 23. 43. The Thief converted at the last gasp, was received to Paradise: What then? If I may but have time to say when I am dying, Lord, have mercy upon me, I shall likewise be saved. But what if thou shalt not? And yet many in that day shall say, Lord, Lord; and the Lord will not know them. The Thief was saved,

Gal. 1. 15.
Rom. 5. 8.
John 9. 31.

1 John 3. 9.
1 Joh 5. 18.

2 Tim. 2. 12
1 Joh. 5. 16

Mat. 7. 22.

for he repented; but his fellow had not grace to repent, and was damned. Beware thereof, lest trusting to too late repentance at thy last end on earth, thou be not driven to repent too late without end in Hell.

9. 1 John 1. *The blood of Jesus Christ cleanseth us from all sin.* And 1 John 2. 1. *If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, &c.* O comfortable! but hear what St. John saith in the same place; *My little children, these things write I unto you, that ye sin not.* If therefore thou leavest thy sin, these Comforts are thine, else they belong not to thee.

10. Rom. 5. 20. *Where sin abounded, grace did abound much more.* O sweet! But hear what St. Paul addeth, *What shall we say then? shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin live any longer therein.* Rom. 6. 1, 2. This place teacheth us not to presume; but that we should not despair. None therefore of these Promises, promiseth any grace to any, but to the penitent heart.

The grounds of Religion mistaken, are:

1. From the Doctrine of *Justification by Faith only*; a carnal Christian gathereth, *That good works are not necessary.* He commends others that do good works, but he perswades himself that he shall be saved by his faith, without doing any such

such matter. But he should know, that though good works are not necessary to justification, yet they are necessary to salvation, for we are God's workmanship-created in Christ Jesus unto good works, which God hath predestinated that we should walk in them. Whosoever therefore in years of discretion bringeth not forth good works after he is called, he cannot be saved; neither was he ever predestinated to life eternal. Therefore the Scripture saith, that Christ will reward every man according to his works; Christ respects in the Angels of the seven Churches, nothing but their works, and at the last day he will give the heavenly Inheritance only to them who have done good works, in feeding the hungry, cloathing the naked, &c. At that day righteousness shall wear the Crown. No righteousness, no Crown, no good works (according to a man's talent) no reward from God, unless it be vengeance. To be rich in good works, is the surest foundation of our assurance to obtain eternal life. For good works are the true fruits of a true faith, which apprehendeth Christ and his obedience unto salvation. And no other faith availeth in Christ, but that which worketh by love; and (but in the act of justification) that faith which only justifieth is ³ never only, but ever accompanied with good works, as the Tree with his Priuts, the Sun with his Light, the Fire with his Heat, and Water with his moisture. And the Faith, which doth not justifie her self by good works before

Eph. 2. 10.

Fulk.
Rhem.
Test. Ann.
in Eph. 2.
12. 2 Cor.
9. 6.

Apoc. 22.
12. Apoc.
2. 3.

Mat. 25.
2 Tim. 4. 8.

Rom. 2. 8.

1 Tim. 6. 10
Gal. 5. 6.

3 Fides sola non est
sola: Fides
sola justificat, ut oculus solus videt.
Jam. 2. 26.

Acts 15.9.

Act. 16.18.

1 Th. 5.28.

Mat. 23.34.

Ephes. 1.4.

Eccle. 3.14.

1 Pet. 1.9.

Rom. 8.29,

30.

Joh. 15.16.

1 Pet. 1.2.

Noli te in

Deo pri-

mum quæ-

rere, sed in

Christo, in

quo si te

per fidem

inveneris,

certus esto,

re esse ele-

ctum.

Luk. 15.10.

ver. 24.

Magnus ho-

mo liberi

arbitrii vi-

res cum

condere-

tur, accepit,

sed has pec-

cando ami-

sit. Aug. de

spirit. & lit.

cap. 3.

man is but a *dead faith*, which will never justify a man's Soul before God. But a justifying faith *purifieth the heart*, and *sanctifieth the whole man* throughout.

II. From the Doctrine of God's *eternal Predestination*, and *unchangeable Decree*, he gathereth, that if he be predestinated to be saved, he cannot but be saved; if to be damned, no means can do any good. Therefore all works of Piety are but in vain. But he should learn, that God hath predestinated to the Means, as well as to the end. Whom therefore God hath predestinated to be saved, which is the end, he hath likewise predestinated to be first called, justified, and made conformable to the Image of his Son, which is the means. And they (saith Saint Peter) who are elected unto salvation, are also elected unto the sanctification of the Spirit. If therefore upon thy calling thou conformest thy self to the Word and Example of Christ thy Master, and obeyest the good motions of the Holy Spirit, in leaving sin, and living a godly life; then assure thy self, that thou art one of those, who are infallibly predestinated to everlasting salvation. If otherwise, blame not God's predestination, but thine own sin and rebellion. Do thou but return unto God, and God will graciously receive thee, as the Father did the prodigal Son; and by thy conversion; it shall appear, both to Angels and Men, that thou didst belong to his Election. If thou wilt not, why should God save thee?

III. When

III. When a carnal Christian bears that *Man hath not free will unto good*; he looseth the reights of his own corruptwill, as though it lay not in him to bridle, or to subdue it; Implicitely making God the Author of sin, in suffering Man to run into this necessity. But we should know, that God gave Adam free-will, to stand in his ¹ Integrity if he would; but Man abusing his free-will, lost both himself and it. Since the Fall, Man in his state of corruption hath free-will to evil, but not to good; for in this state, we ² are not (saith the Apostle) sufficient to think a good thought. And God is not bound to restore us what we lost so wretchedly, and take no more care to recover again. But as soon as a Man is regenerated, the grace of God freeth his will unto good, so that he doth all the good things he doth, with a free-will: for so the Apostle saith, *That God of his own good pleasure, worketh both the will and the deed in us*; who (as the Apostle expoundeth) *cleanse our selves from all filthiness of flesh and spirit, and finish our sanctification in the fear of God*. And in this state every true Christian hath free-will; and as he encreaseth in grace, so doth his will in freedom; for when the Son shall make us free, then shall we be free indeed; and where the Spirit of the Lord is, there is liberty: For the holy Spirit draws their minds not by co-action, but by the cords of love, Cant. 1.4. by illuminating their minds to know the truth; by changing their hearts to

Eccl. 7. 29.
& 15. 14.
¹ Homo male utens libero suo arbitrio, & se & liberum suum arbitrium perdidit. Aug. Euch. ad Lau. cap. 30.
² 2 Cor. 3. 5. Per lapsum arbitrii libertas naturalibus manet, in super naturalibus amissa est, donec gratia restituatur. Phil. 2. 12, 13. Agimus. The will is passive in receiving the first grace, afterwards active in all goodness. 2 Cor. 7. 1. John 8. 36.

Liberum
arbitrium
non nisi
gratia Dei
efficitur li-
berum.

Aug. an.

Col. 1. 10.

2 Cor. 3. 17.

Voluntas

humana

non liberta-

te conse-

quitur, sed

gratia li-

bertatem.

Aug. in

grat.

love the known truth; and by enabling every one of them (according to the *measure of grace* which he hath received) to do the good which he loveth; but thou wilt not use the freedom of thy will so far as God hath freed it; for thou do'st many times wilfully (against God's Law, to the hazard of thy Soul) that (which, if the King's Laws forbid under the penalty of death, or loss of thy worldly estate) thou wouldst not do. Make not therefore thy want of free-will unto good to be *so much the cause of thy sin*, as the want of a loving heart to serve thy heavenly Father.

IV. When the natural man hears that no man (since the Fall) is able to fulfil the Law of God, and to keep all his Commandments, he boldly presumes to sin, as others do; he contents himself with a few good thoughts; and if he be not altogether as bad as the worst, he concludes, that he is as truly regenerate as the best. And every voluntary refusal of doing good, or withstanding evil, he counts the impossibility of the Law. But he should learn, that though (since the Fall) no Man but Christ, who was both God and Man, did or can perfectly fulfil the whole Law; yet every true Christian as soon as he is regenerated, begins to keep all God's Commandments in truth, though he cannot in absolute perfection. Thus with David, *They apply their hearts to fulfill God's Commandments always unto the end.* And then the Spirit of Grace, which was promised

Psal. 119.

112.

Joel 2.28,

26.

to be more abundantly poured forth under the Gospel, helpeth them in their good endeavours, and assisteth them, to do what he commands them to do. And in so doing, God accepteth their good will and endeavour, in stead of perfect fulfilling of the Law, supplying out of the Merits of Christ, who fulfilled the Law for us, what never wanteth in our obedience. And in this respect Saint John saith, That God's Commandments are not burthenous. And St. Paul saith, I am able to do all things through the help of him that strengtheneth me. And Zachary and Elizabeth are said to walk in all the Commandments of the Lord without reproof. Hereupon Christ commends to his Disciples, the care of the keeping of his Commandments, as the truest testimony of our love unto him. So far therefore doth a man love Christ, as he makes Conscience to walk in his Commandments, and the more unto Christ is our love, the less will our pains seem in keeping his Law. The Laws Curse (which under the Old Testament was so terrible) is, under the New (by the death of Christ) abolished to the Regenerate; the rigour which made it so impossible to our nature before, is now to the new born, so mollified by the Spirit, that it seems facile and easie. The Apostles indeed pressed on the unconverted Jews and Gentiles, the impossibility of keeping the Law by ability of nature corrupted. But when they have to do with regenerated Christians; they require to
the

Zac. 12. 10.

Quod jubet, juvat.

Aug.

2 Cor. 8. 12.

1 John 5. 5.

Phil. 4. 14.

Luke 1. 16.

Joh. 15. 10.

Rom. 15. 28. the Law (*which is the rule of righteousness*)
 Col. 3. 5. true obedience in word and deed; the mortifying
 Gal. 5. 24. of their members; the crucifying of the
 Rom. 6. 12, flesh with the affections and lusts thereof, re-
 13. surrection to newness of life, walking in the
 Rom. 6. 4, 5. spirit, overcoming of the world by faith. So
 Rom. 8. 11. that though no Man can say as Christ,
 Gal. 5. 25. Which of you can rebuke me of sin? yet every
 1 John 5. 4. regenerated Christian can say of himself,
 John 8. 46. Which of you can rebuke me of being an
 Adultertr, Whoremonger, Swearer, Drunk-
 Rom. 1. 24, ard, Thief, Usurper, Oppressor, Proud, Mali-
 28. cious, Covetous, Prophane of the holy Sab-
 bath; a Lyar, a Neglector of Gods Publick
 Service; and such like gross sins? else he is
 no true Christian. When a man casts off
 the Conscience of being ruled by God's
 Law, then God gives him over to be led
 by his own lusts, the surest sign of a repro-
 bate sense. Thus the Law, which since the
 Fall, no man by his own natural ability can
 fulfil, is fulfilled in truth, of every true re-
 generate Christian, through the gracious
 assistance of ¹ Christ's Holy Spirit. And this
 Spirit, God will give to every Christian
 that will pray for it, and incline his heart
 to keep his Laws.
 V. When the unregenerate man hears,
 that God delights more in the inward mind,
 than in the outward man: then he feigneth
 with himself, that all outward reverence
 and profession, is but either *superstitious*,
 or *superfluous*. Hence it is, that he seldom
 kneeleth in the Church; that he puts on
 his Hat in singing of Psalms, and the
 publick

¹ Rom. 8. 9.
 Aug. optat.
 ut Pelagius
 agnoscat,
 posse legem
 præstare
 per grati-
 am Christi,
 & pacem
 ore edicit.
 Luk. 11. 13.
 James 1. 5.
 Deus magis
 delectatur
 affectu
 quam effe-
 ctu. Amb.

publick Prayers; which the prophane Varlet would not offer to do in the presence of a Prince or Noble-man. And so that he keep his mind unto God, he thinks he may *fashion himself* (in other things) to the *World*. He divides his thoughts, and gives so much to God, and so much to his own *lusts*; yea, he will divide with God the *Sabbath*, and will give him almost the one half, and spend the other wholly in his own *pleasures*. But know, O carnal man, that *Almighty God* will not be served by halves, because he hath created and redeemed the *whole man*. And as God detests the service of the *outward man without the inward heart*, as *hypocrisie*; so he courts the *inward service* without all external reverence, to be meer *prophaneness*: he required both in his worship. In prayer therefore bow thy *knees* in witness of thy *humiliation*: lift up thine eyes and thy hands, in testimony of thy *confidence*, hang down thy *head*, and smite thy *breast* in token of thy *contrition*; but especially call upon God with a *sincere heart*, serve him holily, serve him wholly, serve him onely; for God, and the Prince of this World, are two contrary *Masters*, and therefore no man can possibly serve both.

VI. The unregenerate Christian holds the *hearing of the Gospel preached*, to be but an *indifferent matter*, which he may use, or not use at his pleasure; but whosoever thou art, that wilt be assured in thy heart that thou art one of Christ's

Eleet

Mat. 6. 24.

Elect sheep; thou must have a special care and Conscience (if possibly thou canst) to hear God's Word preached. For first, the preaching of the Gospel is the chief ordinary means which God hath appointed to convert the Souls of all that he hath predestinated to be saved; therefore it is called, *The power of God unto salvation to every one that believeth.* And where this Divine Ornament is not, the people perish, and whosoever shall refuse it, it shall be more tolerable for the Land of Sodom and Gomorrah, in the day of judgment, than for those people. Secondly, the preaching of the Gospel is the Standard or Ensign of Christ, to which all Souldiers and Elect people must assemble themselves; when this Ensign is displayed, as upon the Lord's Day, he is none of Christ's people, that flocks not unto it; neither shall one drop of the rain of his Grace light on their Souls. Thirdly, it is the ordinary means, by which the *Holy Ghost* begetteth faith in our hearts; without which we cannot please God. If the hearing of Christ's voice be the chief mark of Christ's Elect sheep, and of the Bridegrooms Friends, then must it be a fearful mark of a Reprobate Goat, either to neglect or contemn to hear the preaching of the Gospel. Let no man think this Position foolish, for by this foolishness of preaching it pleased God to save them which believe. Their state is therefore fearfull who live in peace without caring for the preaching of the Gospel.

Can

Can men look for God's mercy, and despise his means? He (saith Christ, of the Preachers of the Gospel) that despiseth you, despiseth me. He that is of God, heareth God's Word; ye therefore hear them not, because ye are not of God. Had not the Israelites heard Phineas's message, they had never wept. Had not the Baptist preached, the Jews had never mourned. And not they who crucified Christ, heard Peter's Sermon, their hearts had never been pricked. Had not the Ninivites heard Jonas preaching, they had never repented; and if thou wilt not hear and repent, thou shalt never be saved.

VII. The opinion that the Sacraments are but bear signs and seals of God's promise and grace to us, doth not a little hinder Piety; whereas indeed, they are seals as well of service and obedience unto God; which service, if we perform not unto him, the Sacraments seal no grace unto us. But if we receive them upon the resolution, to be his faithful and penitent servants, the Sacraments do not only signify and offer, but also seal and exhibit in deed the inward spiritual grace, which they outwardly promise and represent; and to this end Baptism is called the washing of Regeneration, and renewing of the Holy Ghost; and the Lord's Supper: The Communion of the Body and Blood of Christ. Were this truth believed, the holy Sacraments of the Lord's Supper would be oftner, and with greater reverence received.

VIII. The last, and not the least block whereat

Luk. 10. 16.
John 8. 47.
Judges 21,
&c.
Luke 7. 32,
33.
Acts 2. 37.
John 3. 5.
Prov. 28. 5.
Luke 3. 3.

Tit. 3. 5.

I Cor. 10.
16.

whereas *Piety* stumbleth in the course of *Religion*, is by adorning *Vices* with the names of *Vertues*, as to call drunken carousing, drinking of healths; spilling innocent Blood, valour; Gluttony, hospitality; Covetousness, thriftiness; Whoredom, loving a Mistress; Simony, gravity; Pride, gracefulness; Dissembling, complement; Children of Belial, good fellows; Wraith, hastiness; Ribaldry, mirth. So on the other side, to call Sobriety in words and actions, Hypocrisie; Alms-deeds, vain-glory; Devotion, superstition; Zeal in Religion, Puritanism, Humility, crouching; scruple of Conscience, Preciseness, &c. And whilst thus we call evil good, and good evil, true *Piety* is much hindered in her progress. And thus much of the first hinderance of *Piety*, by mistaking the true sense of some special Places of Scripture, and grounds of Religion.

The second hinderance of Piety.

2. *The evil examples of great Persons.* The practice of whose prophane lives they prefer for their imitation, before the precepts of God's Holy Word. So that when they see the greatest Men in the State, and many chief Gentlemen in their Country, to make neither care nor conscience to hear Sermons, to receive the Communion, nor to sanctifie the Lord's Sabbath, &c. But to be Swearers, Adulterers, Carousers, Oppressors, &c. Then they think, that the using of these holy Ordinances, are not matters of so great moment; for if they were, such great and

wise

wise Men would not set so little by them. Hereupon they think, that Religion is not a *matter of necessity*: And therefore where they should (like Christians) row against the stream of Impiety towards Heaven, they suffer themselves to be carried with the multitude *down-right to Hell*, thinking it impossible that God will suffer so many to be damned. Whereas if the God of this world had not blinded the eyes of their minds, the holy Scriptures would teach them, That, not many wise men after the flesh, nor many mighty, nor many noble are called; &c. but that for the most part the poor receive the Gospel; and that few rich men shall be saved. And, that howsoever many are called, yet the chosen are but few. Neither did the multitude ever save any from damnation. As God hath advanced men in greatness above others, so God doth expect, that they in Religion and Piety should go before others; otherwise Greatness abused (in the time of their Stewardship) shall turn to their greater condemnation in the day of their accounts. At what time sinful great and mighty men, as well the poorest slaves and bondmen, shall wish, that the Rocks and Mountains may fall upon them, and hide them from the presence of the Judge, and from his just deserved wrath. It will prove but a miserable solace, to have a great company of great men partakers with thee, of thine eternal torments. The multitude of sinners, doth not extenuate; but aggravate sin,

as

1. Cor. 1. 26
Mat. 11. 5.
Mat. 19. 23,
24.
Mat. 22. 14.
Potentes
potenter
cruciabun-
tur. Sab.
Apoc. 6. 15,
16, &c.

Mat. 7. 13.
Exod. 23. 2.

Ecc. 8. 11.

¹ Ro. 2. 24.

¹ Pet. 3. 10.

² 1. Sam. 3.

12.

Ezek. 39. 8.

³ Rom. 1. 5.

Cor. poenitere nesci-
um.

as in Sodom. Better is it therefore with a few to be saved in the Ark, than with the whole world to be drowned in the flood. Walk with the few Godly, in the Scriptures narrow path to Heaven; but crowd not with the godless multitude, in the broad way to Hell. Let not the examples of irreligious great men hinder thy repentance; for their greatness cannot at that day exempt themselves from their own most grievous punishment.

The third hindrance of Piety.

3. The long escaping of deserved punishment in this life. Because sentence (saith Solomon) is not speedily executed against an evil worker; therefore the hearts of the children of men are fully set in them to do evil, not knowing that the bountifulness of God ¹ leaderh them to repentance. But when his patience is abused, and mens sins are ripened, his Justice will at once both ² begin and make an end of the sinner; and he will recompense the slowness of his delay, with the grievousness of his punishment. Though they were suffered to run on the score all the days of their life; yet they shall be sure to pay the utmost farthing, at the day of their death. And whilst they suppose themselves to be free from Judgment, they are already smitten with the heaviest of God's judgments, a ³ heart that cannot repent. The stone in the reins or bladder, is a grievous pain that kills many a man's body; but there is no Disease to the Stone in the Heart, whereof

where
of So
and
Hells

Be
are n
for t
Drum
Sabb
Worsh
of D
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in C
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be f
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whereof ¹ *Nabal* died, and killeth millions of Souls. They refuse the tryal of Christ and his Cross; but they are stoned by Hells Executioner to eternal death.

Because many Nobles and Gentlemen are not smitten with present Judgment, for their outrageous *Swearing*, *Adultery*, *Drunkenness*, *Oppression*, *Prophaning of the Sabbath*, and disgraceful neglect of God's *Worship* and *Service*; they begin to doubt of *Divine Providence & Justice*. Both which two eyes, they would as willingly put out in God, as the *Philistines* bored out the eyes of *Sampson*. It is greatly therefore to be feared, lest they will provoke the Lord to cry out against them, as *Sampson* against the *Philistines*. By neglecting the Law, and walking after their own hearts, they put out, (as much as in them lieth) the eyes of my *Providence* and *Justice*. Lead me therefore to these chief *Pillars*, whereupon the *Realm* standeth, that I may pull the *Realm* upon their heads, and be at once avenged on them for my two eyes. Let not God's patience hinder thy *Repentance*; but because he is so patient, therefore do thou the rather repent.

The fourth hindrance of Piety.

4. *The presumption of God's mercy.* For when men are justly convinced of their sins, forthwith they betake themselves to this Shield, *Christ is merciful*; so that every sinner makes *Christ* the *Patron of his sin*; as though he had come into the world to *bolster sin*; and not to destroy the works

1 Sam. 35.
27.

Judges 16.
26.

Judges 16.
21.

1 John 3.8.

works of the Devil. Hereupon the carnal Christian presumeth, that though he continueth a while longer in his sin, God will not shorten his days. But what is this but to be an implicate *Atheist*? Doubting that either God seeth not his sins; or if he doth that he is not just; for if he believeth that God is just, how can he think that God, who for sin so severely punisheth others, can love him who still loveth to continue in sin? True it is, Christ is merciful; but to whom? only to them that repent and turn from their iniquity in Jacob. But if

Isa. 59.20.

Deu. 29.19.

any man bless himself in his heart, saying, *I shall have peace, although I walk according to the stubbornness of mine own heart; thus adding drunkenness to thirst; the Lord will not be merciful to him, &c.* O mad men! who dare bless themselves, when God pronounceth them accursed? Look therefore how far thou art from finding Repentance in thy self; so far art thou from any assurance of finding mercy in Christ. Let therefore the wicked forsake his ways, and the unrighteous his own imaginations, and return unto the Lord, and he will have mercy upon him; and to our God, for he is very ready to forgive.

Non delin-
quenti sed
peccata re-
linquenti
condonat
Deus.

Isa. 55.7.

1 Sam. 18.

Despair is nothing so dangerous as *Presumption*: For we read not in all the Scripture of above three or four, whom roaring Despair overthrew; but secure *Presumption* hath sent millions to perdition without any noise. As therefore the Damozels of Israel sang in their Dances: *Saul hath killed*

killed his thousands, and David his ten thousands: So may I say, that despair of God's mercy hath damned thousands, but the presumption of God's mercy hath damned ten thousands, and sent them quick to Hell, where now they remain in eternal torments, without all help of ease, or hope of redemption. God spared the Thief, but not his fellow; God spared one, that no Man might despair; God spared but one, that no Man should presume. Joyful assurance to a Sinner that repents; no comfort to him that remains impenitent. God is infinite in mercy, but to them only, who turn from their sins to serve him in holiness, without which no man shall see the Lord, Heb. 12. 14. To keep thee therefore from the hinderance of presumption, remember; that as Christ is a Saviour, so Moses is an Accuser. Live therefore, as though there were no Gospel; die, as though there were no Law. Pass thy life, as though there wert under the conduct of Moses; depart this life, as if thou knewest none but Christ, and him crucified. Presume not, if thou wilt not perish; Repent, if thou wilt be saved.

The fifth hinderance of Piety.

5. *Evil company*, commonly term'd *good fellows*: but inded, the Devil's chief Instruments, to hinder a wretched Sinner from Repentance and Piety. The first sign of God's favour to a Sinner, is, to give him grace to forsake evil companions; such who wilfully continue in sin, contemn the means of their Calling, gibing at the sincerity

Metuendum est ne te occidat spes; & cum multum speres de misericordia, incidas in iudicium. Aug. Luke 23. Latronis exemplum non est exemplum imitationis, sed consolationis. John 5. 45.

Qui dat poenitenti veniam non dabit peccanti poenitentiam. Aug.

Psaln. 1. 1.

Apoc. 18. 4.

Luk. 22. 62.

Psaln 6. 8.

Luke 2. 7.

cerity of profession in others, and shaming Christian Religion by their own prophane lives. These sit in the Seat of the Scorners; for as soon as God admits a sinner to be one of his people, he bids him, *come out of Babylon.* Every lewd company is a *Babylon*, out of which, let every child of God either keep himself; or if he be in, think that *he hears his Fathers voice* sounding in his ears, *Come out of Babylon my child.* As soon as Christ looked in mercy upon Peter, he went out of the company that was in the High-Priest's Hall, and *wept bitterly* for his offence. David vowing (upon recovery) a *new life*, said, *Away from me all ye workers of iniquity, &c.* As if it were impossible to become a *new man*, till he had shaken off all old ill companions. The truest proof of a man's Religion, is the *quality of his companions.* Prophane companions are the chief enemies of Piety, and Quellers of *holy Motions.* Many a time is poor Christ (offering to be new born in thee) thrust into the *Stable*; whence these lewd companions by their *drinking, Plays, and jests*, take up all the best Room in the Inn of thy heart. Oh, let not the company of earthly sinners hinder thee from the Society of heavenly *Saints and Angels.*

The sixth hindrance of Piety.

6. A Conscited fear, lest the practice of Piety should make a man (especially a young man) to wax too sad and pensive; whereas indeed none can better joy, nor have more cause to rejoyce, than the pious and

and religious Christian. For as soon as they
justified by faith, they have peace with
 God, than which there can be no greater
 joy. Besides, they have already the King-
 dom of grace descended into their hearts,
 as an assurance that (in God's good time)
 they shall ascend into this Kingdom of glory.
 This Kingdom of grace consists in three
 things; First, Righteousness, for having
 Christ's Righteousness to justify them be-
 fore God, they endeavour to live righte-
 ously before men. Secondly, Peace, for the
 peace of Conscience inseparably followeth
 a righteous Conversation. Thirdly, *the joy*
of the Holy Ghost, which joy is only felt in
 the peace of a good Conscience; and is so
 great that it passeth all understanding. No
 tongue can express it; no heart can con-
 ceive it, but only he that feels it. This is
 that *fulness of joy*, which Christ promised
 his Disciples, in the midst of their trou-
 bles, *a joy that no man could take from them.*
 The feeling of this joy, David upon his
 repentance, begged so earnestly at the hands
 of God; *Restore me to the joy of thy salva-*
tion. And if the Angels of Heaven re-
 joyce so much at the conversion of a sin-
 ner; the joy of a sinner converted must
 needs be exceeding great in his own heart.
 It is worldly sorrow, that shews so time-
 ly upon mens heads; and fills the sor-
 rows of their hearts, with the sorrows of
 death. The godly sorrow of the godly
 (when God thinks it meet to try them)
 causeth in them repentance not to be repented
 of

Rom. 5.1.

Rom. 14.

17.

Phil. 5.7.

Joh. 16. 24.
Verse 22.

Psal. 51. 12.

Luke 15. 7.

10.

2 Cor. 7. 10.

Joh. 14. 16.
2 Cor. 1. 5.

Isa. 57. 21.
Eccles. 2. 2.
Hab. 2. 6.

Phil. 3. 8.
Luke 6. 25.

Fleres si
scires u-
num tua
tempora
mensum;
Rides
quum non
sit forsitan
una dies.
Th. Mor.
Luk. 12. 19.
Lam. 1. 9.

for it doth but further their salvation; and in all such tribulation, they shall be sure have the *Holy Ghost* to be their *Comforter*; who will make our *consolations* to abound through *Christ*, as the *sufferings of Christ* shall abound in us. But whilst a man liveth in *Impiety*, he hath no peace, saith *Esay*; his *laughter is but madness* (saith *Solomon*) his *riches are but clay* (saith *Habakkuk*) nay, the *Apostle* accounts them no better than *dung*, in comparison of the pious man's *Treasure*; all his joys shall end in woes, saith *Christ*. Let not therefore this false fear hinder thee from the practice of *Piety*. Better it is to go sickly (with *Lazarus*) to *Heaven*, than full of mirth and pleasure with *Dives* into *Hell*. Better it is to mourn for a time with men, than to be tormented for ever with *Devils*.

The seventh hinderance of Piety.

7. And lastly, *The hope of long life*; for were it possible that a *wicked liver*, thought *this year*, to be *his last year*; *this month* his *last month*; *this week* his *last week*; but that he would change and amend his wicked life; No verily, he would use the best means to repent, and to become a *new man*. But as the rich man in the *Gospel*, promised himself *many years* to live in mirth, ease, and fulness, when he had not one night to live longer? so, many wicked *Epicures* falsely promise themselves the age of many years; when the thread of their life is already almost drawn out to an end. So *Jeremy* ascribes the cause of the *Jews* sins and cala-

calamities to this, *That ſhe remembred not her laſt end.*

The longeſt ſpace betwixt a Man's coming by the *Womb*, and going by the *Grave*, is but ſhort; for, *Man that is born of a woman, hath but a ſhort time to live.* He hath but a few days, and thoſe full of nothing but trouble. And except the *Practice of Piety*, how much better is the ſtate of the Child that was yeſter-day baptiz'd, and to day is buried, than *Methuſalem*, who lived nine hundred ſixty nine years, and then died? Of the two, happier the *Babe*, becauſe it had leſs ſin, and fewer ſorrows. And what now remains of both, but a bare remembrance? What truſt ſhould a Man reſoſe in long life? ſeeing the whole life of Man is but a lingring death; ſo that as the Apoſtle proteſts, *A man dieth daily.*

Hark in thine Ear, O ſecure fellow; thy *Life* is but a puff of breath in thy Noſtrils, truſt not to it. Thy Soul dwells in a Houſe of Clay, that will fall ere it be long; as may appear by the dimneſs of the Eyes, the deafneſs of thy Ears, the wrinkles in thy Cheeks, the rottenneſs of thy Teeth, the weakneſs of thy Sinews, the trembling of thy Hands, the Kalender in thy Bones, the ſhortneſs of thy Sleep, and every gray Hair, as ſo many Summoners, bid thee prepare for thy long home. Come, let us in the mean while walk to thy Father's Coffin, break open the lid; ſee here, how that Corruption is thy Father,

G

and

Job 14. 1.
Quotidie
morimur,
quotidie e-
nim demit-
tur pars vi-
tæ, & tunc
quoq; cum
creſſimus,
vita decreſ-
cit. Viv.

1 Cor. 15.

31.

Iſa. 2. 21.

Job 17. 14.

and the worms thy Mother and Sisters : seeſt thou how theſe are ; ſo muſt thou be e're long : fool ! thou knoweſt not how ſoon. The *Hour-glaſs* runneth apace, and in all places, *Death* in the mean while waiteth for thee.

Hic eſt fa-
turus uſque
ad 40 an-
num, dein-
de ubi ag-
novit ſe eſſe
ſatum, vi-
ra conſum-
pta eſt,
Luth.

The whole life of Man (ſave what is ſpent in God's ſervice) is but a foolery : for a Man lives *forty years* before he knows himſelf to be a fool : and by that time he ſeeth his folly, his life is finiſhed.

Hearken (*Husbandman*) before thou ſeeſt many more crops of *Harveſt*, thy ſelf ſhalt be ripe, and *Death* will cut thee down with his *Sickle*. Hark (*Tradesman*) e're many *ſix months* go over, thy laſt month will come on ; after which thou ſhalt trace away, and trade no longer. Hark (*moſt grave Judge*) within a few *Terms*, the term of thy life approacheth ; wherein thou ſhalt ceaſe to judge others ; and go thy ſelf to be judged. Hark (*O Man of God*) that goeth to the Pulpit, preach this Sermon as it were the laſt that thou ſhouldeſt make to thy People. Hark (*Noble man*) lay aſide the high conceit of thy Honour, *Death*, e're it be long, will lay thine Honour in the duſt, and make thee as baſe as the Earth that thou treadeſt under thy feet. Hark (*thou that now reaदेſt this Book*) aſſure thy ſelf e're it be long, there will be but *two holes* where now thy *two eyes* are placed ; and others ſhall read the truth of this Leſſon upon thy bare *Skull*, which now thou reaदेſt in this little Book ; how ſoon I know

Mors ſce-
ptraligoni-
bus æquat.

know not, but this I am sure of, ¹ that thy time is appointed, thy ² months are determined, thy ³ days are numbred, and thy very ⁴ last hour is limited, beyond which thou shalt not pass: For then, the ⁵ first-born of Death mounted on his ⁶ pale horse, shall alight at thy door; and (notwithstanding all thy wealth and honour, and the tears of thy dearest friends) will carry thee away bound hand and foot, as his Prisoner, and keep thy body under a load of earth, until that day come, wherein thou must be brought forth to receive according to the things which thou hast done in the body, whether it be good or evil. O let not then the false hope of an uncertain long life hinder thee from becoming a present Practiser of religious Piety! God offereth Grace to day, but who promiseth to morrow? There are now in Hell many young men, who had purposed to repent in their old age, but Death cut them off in their Impenitency ere ever they could attain to the time they set for their repentance. The longer a man runs in a Disease, the harder it is to be cured, for custom of sin breeds hardness of heart; and the impediments which hinder thee from repenting now, will hinder thee more when thou art more aged.

A wise man being to go a far and foul Journey, will not lay the heaviest burden upon the weakest horse. And with what conscience canst thou lay the great load of Repentance, on thy feeble and tired old age, whereas now in thy chiefest strength

¹ Job 14.

14.

² Job 14.5.

³ Ps. 90.12.

⁴ Dan. 5.16

Stat sua

Cuiq; dies,

Vir d.11.9,

&c.

John 13. 2.

⁵ Job 17.

13.

⁶ Apoc. 6.8

2 Cor. 5.10.

Psal. 95.7.

Heb. 3.7.

Pœniten-

veniam

spopondit,

sed vivendi

in crasti-

num non

spopondit,

Chr.

Nemo tam

divos ha-

buit faven-

tes, Crasti-

num ut

possit sibi

polliceri.

Senec.

Heb. 3.13.

Eccl. 12. 7.

Exod. 13. 2.

Exod. 13. 2.

19.

Gen. 4. 4.

Eccles. 12.

12.

Gen. 22. 3.

Gen. 43. 5.

Mal. 1. 8.

thou canst not lift it, but art ready to stagger under it. Is it wisdom for him that is to sail a long and dangerous Voyage, to lie playing and sleeping, whilst the Wind serveth, and the Sea is calm, the Ship sound, the Pilot well, the Mariners strong: and then set forth when the Winds are contrary, the Weather tempestuous, the Sea raging, the Ship rotten, the Pilot sick, and the Sailers languishing? Therefore, *O sinful Soul*, begin now thy Conversion to God, whilst *Life, Health, Strength, and Youth* lasteth: before those years draw nigh, when as thou shalt say, *I have no pleasure in them*. God ever required in his service the first-born, and the first-fruits; and those to be offered unto him without delay. So just *Abel* offered unto God his firstlings and fattest Lambs, and reason good, that the best Lord should be first and best served. All God's servants should therefore remember to serve their Creator in the days of their youth, and early in the Morning, like *Abraham*, to sacrifice unto God the young *Isaac* of their age. You shall not see my face (saith *Joseph* to his Brethren) except you bring your younger brother with you. And how shalt thou look in the face of *Jesus*, if thou givest thy younger years to the Devil, and givest him nothing but thy blind, lame, and decrepid old age? Offer it unto thy Prince, saith *Malachi*. If he will not accept such an one to serve him, how shall the Prince of Princes admit such a one to be his servant?

If

if the King of Babylon would have young men (*well-favoured, and such as had ability in them*) to stand in his Palace, shall the King of Heaven have none to stand in his Courts but the blind and lame; such as the Soul of David hated? Thinkest thou when thou hast served Satan with thy prime years, to satisfy God with thy dotage? Take heed, lest God turn thee over to thy old Master again; that as thou hast all the days of thy life done his work, so he may in the end pay thee thy wages. Is that a fit time to undertake by thy serious exercises of Repentance (which is the work of works) to turn thy sinful Soul to God; when thou art not able with all thy strength to turn thy weary bones on thy soft bed: If thou findest it so hard a matter now, thou shalt find it far harder then. For thy sin will wax stronger, thy strength will grow weaker, thy Conscience will clog thee, pain will distract thee, the fear of Death will amaze thee, and the visitation of friends will so disturb thee, that if thou art not furnished aforehand with store of faith, patience, and consolation, thou shalt not be able either to meditate thy self, or to hear the word of comfort from others, nor to pray alone, nor to joyn with others who pray for thee. It may be thou shalt be taken with a dumb Palsie, or such a dead senselessness, that thou shalt neither remember God, nor think upon thine own estate; and dost thou not well deserve, that God shall forget to save thee in thy Death, who art so unmindful now to serve him in thy life? The fear

Dan. 1.4.

1 Sam. 3.8.

Mat. 7. 22.

Heb. 12. 17.

Mat. 25. 11.

Apoc. 2. 20.

Nascentes
morimur
finisque ab
origine
pendet. Et
pubescen-
tes juncta
senectâ pre-
mit. Manil.

of Death, will drive many at that time to cry, Lord, Lord, but Christ protesteth that *ye will not then know them for his*. Yea many shall then (like Esau) *with tears seek to repent, and yet find no place of repentance*: For Man hath not Free Will to repent when he will, but when God will give him Grace. And if Mercy shewed her self so inexorable, that she would not open her gates to so tender Suiters as *Virgins* to so earnest Suiters as *Knockers*, because they knocked too late; How thinkest thou that he will ever suffer thee to enter her Gates, being so *impure a wretch*, that never thinkest to leave sin, till sin first leaveth thee, and didst never yet knock with *thine own fists upon the breasts of a penitent heart*? And justly doth her Grace deny to open the gates of Heaven, when thou knockest in thine *adversity*; who in thine *prosperity* would not suffer Christ whilst he knocketh to enter in at the Door of thy heart. Trust not either late *Repentance*, or long *life*; not late *repentance*, because it is much to be feared, least that the *Repentance*, which the fear of Death enforceth, dies with a man dying. And the Hypocrite who deceived others in his life, may deceive himself in his death. God accepteth none but *free-will Offerings*, and the *Repentance* which pleaseth him, must be voluntary. and not of constraint. Not *long life*, for *old age* will fall upon the neck of *youth*: and as nothing is more sure than *Death* so nothing is more uncertain than the time

time of dying. Yea oftentimes when ripeness of sin is hastened by cutragiousness of sinning. God suddenly curterth off such *vicious Livers*, either with the *Sword*, *Intemperateness*, *Luxury*, *Surfeit*, or some other *fearful manner of sickness*. Mayst thou not see, that it is the *evil spirit* that perswades thee to defer thy repentance till old age, when *Experience* tells thee, that not one of a thousand that takes thy course doth ever attain unto it? Let God's holy Spirit move thee, not to give thy self any longer to eat and drink with the drunken, lest thy Master send Death for thee in a day when thou lookest not for him, and in an hour that thou art not aware of; and so suddenly cut thee off, and appoint thee thy portion with the *Hypocrites*, where shall be weeping and gnashing of teeth. But if thou lovest a long life, fear God, and long for life everlasting. The longest life here, when it is come to the period, will appear to have been but as a *trale that is sold*, a *wanishing vapour*, a *fleeting shadow*, a *seeming drow*, a *glorious flower*, growing, and *flourishing in the morning*, but in the evening cut down and withered, or like a *Weaver's shuttle*, which by winding here and there swiftly, unwinderth it self to an end. It is but a *summent*, saith St. Paul. O then the madness of men that for a moment of *sinful pleasure*, will hazard the loss of an *Eternal weight of glory*.

Those are the seven chief Hinderers of Piety, which must be cast out like Mary

Nequities
vitæ non finit esse senem.

Mat. 14.9.

¹ Deut. 32. 16.

Prov. 3.2.

Psal. 34. 11, &c.

² Psal. 50. 6.

³ Jam. 4. 13.

⁴ Psal. 109. 13.

⁵ Psal. 76. 5.

⁶ Psal. 90. 5.

⁷ 1 Pet. 1. 24.

⁸ Psal. 90. 6.

⁹ Isa. 36. 12.

¹ 2 Cor. 4. 17.

² Heb. 11. 25.

³ 2 Cor. 4. 17.

Mat. 16. 8.

Luke 8. 2.

Magdalen seven Devils, before ever thou canst become a true Practiser of Piety, or have any sound hope to enjoy either favour from Christ by grace, or fellowship with him in Glory.

The Conclusion.

TO conclude all ; for as much thou seest, that *without Christ* thou art but a *slave of Sin, Deaths vassal, and Worms meat* ; whose thoughts are vain, whose deeds are vile, whose pleasures have scarce beginnings, whose miseries never know end ; What wise Man would incur these *hellish torments*, though he might by living in sin, purchase to himself for a time the *Empire of Augustus*, the riches of *Crasus*, the pleasures of *Solomon*, the policy of *Achitophel*, the voluptuous fare, and fine apparel of *Dives* ? For what should it avail a Man (as our Saviour saith) to win the whole World for a time, and then to lose his Soul in Hell for ever ?

Heb. 13.

And seeing that likewise thou seest how great is thy happiness in Christ ; and how vain are thy hinderances that debar thee from the same ; beware (as the Apostle exhorteth) of the *deceitfulness of sin*. For that sin, which seems now to be so pleasing to thy corrupt Nature, will one day prove the bitterest Enemy to thy distressed Soul ; and in the mean while, harden (unawares) thine impenitent heart.

Sin

Sin (as a *Serpent*) seems beautiful to the Eye, but take heed of the sting behind, whose *venemous* effects if thou knowest, thou wouldst as carefully flee from Sin as a *Serpent*; For,

1. Sin never did any Man good, and the more sin a Man hath committed, the more odious he hath made himself to God, the more hatefull to all good Men.

2. Sin brought upon thee all the evil crosses, losses, disgraces, and sickness, that ever beset thee: *Fools* (saith David) by reason of their transgressions, and because of their iniquities are afflicted. *Jeremy* in a lamenting manner asketh the Question, *Wherefore is the living Man sorrowful?* The Holy Ghost answereth him, *Man suffereth for his sin.* Hereupon the Prophet takes up that doleful out-cry against sin, as the cause of all their miseries, *Wo now unto us, that we have ever sinned.*

3. If thou dost not speedily repent thee of thy sins, they will bring upon thee yet far greater plagues, losses, crosses, shame, and judgments, than ever hitherto beset thee. Read *Lev. 29. 18. Deut. 28. 15. &c.*

4. And lastly, If thou wilt not cast off thy sin. God (when the measure of thine iniquity is full) will cast thee off for thy sin; for as he is just, so he hath power to kill and cast into Hell all hardened and impenitent sinners. If therefore thou wilt avoid the cursed effects of sin in this life, and the eternal wrath due thereto in the world to come,

Psalms 107.
17.
Lam. 5. 10.

Gen. 15.

Dan. 4. 27.

2 Sam. 12.

14.

John 3. 5.

&c.

Luke 22.

26.

2 Cor. 5. 20.

Mat. 5. 20.

and be assured that thou art not one of those who are given over to a reprobate sense; Let then (O sinner) thy counsel be acceptable to thee: break off thy sins by righteousness, and thy iniquities by shewing mercy towards the poor: O let there, at length, be an healing of thine error! Nathan used but one Parable, and David was converted; Jonah preached but once to Nineveh, and the whole City repented: Christ looked but once on Peter, and he went out, and wept bitterly. And now, that thou art oft, and so lovingly entreated, not by a Prophet, but by Christ the Lord of Prophets; yea, that God himself by his Ambassadors doth pray thee to be reconciled unto him; leave off thine adultery with David, repent of thy sins like a true Ninevite, and whilst Christ looketh in mercy upon thee, leave thy wicked corruption, and weep bitterly for thine offences. Content not thy self with the formal Religion, which unregenerated men have framed to themselves instead of sincere devotion: for in the multitude of opinions most men have almost lost the practice of true Religion. Think not that thou art a Christian good enough, because thou dost as the most, and art not so bad as the worst. No man is so wicked that he is addicted to all kind of vices (for there is an antipathy betwixt some vices; but) remember that Christ saith, except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven. Consider with

with thy self, how far thou comest short of the Pharisees in Fasting, Praying, frequenting the Church, and in giving of Alms: Think with thy self how many Pagans, who never knew Baptism, yet in moral virtues and honesty of life, do go far beyond thee. Where is then the life of Christ thy Master? and how far art thou from being a true Christian, if thou dost willingly yield to live in any one gross sin? Thou canst not have a regenerated soul, though thou reformed thy self like Herod, from many other vices. A true Christian must have respect to walk in the truth of his heart, in all the Commandments of God alike; for (saith St. James) He that shall offend in one point of the Law (wilfully) is guilty of all. And Peter bids us lay aside (not some, but) all malice, guile, and hypocrisie, &c. One sin is enough to damn a man's Soul without repentance: Dream not to go to Heaven by any nearer, or easier way than Christ hath trained unto us in his Word. The way to Heaven is not easie or common, but strait and narrow; yea so narrow, that Christ protesteth, That a rich man shall hardly enter into the Kingdom of Heaven, and that those who enter, are but few, and that those few cannot get in but by striving, and that some of those who strive to enter in, shall not be able. This all God's Saints (whilst they here lived) knew well: when with so often fastings, so earnest Prayers, so frequent hearing the Word, and receiving the Sacraments, and with such

Mat. 6. 20.

Jam. 2. 10.

1 Pet. 2. 1.

Mat. 7. 14.

Mat. 19. 23.

Mat. 7. 14.

& 12. 14.

Luk. 13. 24.

such abundance of tears, they devoutly begged at the hands of God for Christ's sake to be received into his Kingdom.

Mat. 25. 2.

If thou wilt not believe this truth, I assure thee that the Devil, which perswades thee now, that it is easie to attain Heaven, will tell thee hereafter, that it is the hardest business in the World. If therefore thou art desirous to purchase sound assurance of salvation to thy Soul, and to go the right and safe way to Heaven, get forth with (like a wise Virgin) the Oyl of Piety in the Lamp of thy Conversation; that thou may'st be in a continual readiness to meet the Bridegroom, whether he cometh by Death, or by Judgment; Which that thou mayest the better do, let this be thy dayly practise.

How a private Man must begin the Morning with Piety.

Primitiv
oris & Cor.
dis Deo of-
ferendæ,
Ambr. in
Psalm 119.
Exod. 22.
20, 21.

AS soon as ever thou wakest in the Morning, keep the Door of thy heart fast shut, that no earthly thought may enter, before that God come in first; and let him (before all others) have the first place therein. So, all evil thoughts, either will not dare to come in, or shall the easier be kept out; and the heart will more savour of Piety and Godliness all the day after. But if thy heart be not (at the first waking) filled with some meditations of God and his Word; and dressed like the Lamp in the Tabernacle every Morning and Evening

Evening with the Oyl-Olive of God's Word; and perfum'd with the sweet incense of Prayer: Satan will attempt to fill it with worldly cares, or fleshly desires, so that it will grow unfit for the service of God all the day after, sending forth nothing but the stench of corrupt and lying words, and of rash and blasphemous Oaths.

Begin therefore every days work with God's Word and Prayer; and offer up unto God upon the Altar of a contrite heart, the groans of thy Spirit, and the calves of thy lips as the Morning-sacrifice, and the first fruits of the Day; and as soon as thou awakest, say unto him thus:

A short Solilloquy, when one first wakes in the Morning.

M*Y Soul waiteth upon thee, O Lord, more than the Morning-watch for the Morning. O God, therefore, be merciful unto me, and bless me, and cause thy face to shine upon me: Fill me with thy mercy this Morning, so shall I rejoyce and be glad all my days.*

Meditations for the Morning.

Then Meditate,

I. **H***OW Almighty God can (in the Resurrection) as easily raise up thy Body out of the Grave, from the sleep of Death; as he hath this Morning wakened thee in thy Bed, out of the sleep of Nature. At the dawning of which Resurrection-day*

Exod. 30.
6, 7.
Psalm 141.
1, 2.

Psalm 51. 7.
Hos. 13. 2.
Psalm 130. 6.
Psalm 67. 1.

Psalm. 132.
6. 2 Thes. 1.
10. Jude v.
14. Phil. 3.
20. Mat. 12.
43. & 19. 2.

Luke 6.31.

day Christ shall come to be glorified in his Saints, and every one of the bodies of the thousands of his Saints (being fashioned like unto his Glorious Body) shall shine as bright as the Sun. All the Angels shining likewise in their glory, the Body of Christ surpassing them all in splendour and glory, and the Godhead excelling it. If the rising of one Sun makes the Morning Sky so glorious, what a bright-shining and glorious Morning will that be, when so many thousand thousands of Bodies, far brighter than the Sun, shall appear and accompany Christ as his glorious Train, coming to keep his General Sessions of Righteousness, and to judge the wicked Angels, and all ungodly men? And let not any transitory profit, pleasure, or vain-glory of this day, cause thee to lose thy part and portion of the eternal Bliss and Glory of that Day which is properly termed the Resurrection of the Just. Beasts have bodily eyes to see the ordinary light of the Day; but endeavour thou with the Eye of Faith to foresee the glorious light of that Day.

Acts 27.32.

1 Cor. 6.3.

Jude v. 15.

Luk. 14. 14.

1 Pet. 3.8.

John 1.7.

Job 1. 10.

Psal. 121. 1.

& 34.7.

Gen. 31. 1,2

2 Reg. 6. 16.

Luke 22.

61, 62.

2. That thou knowest not how near the evil spirit (which Night and Day, like a roaring Lion, walketh about seeking to devour thee) was unto thee whilst thou slept, and wast not able to help thy self, and that thou knowest not what mischief he would have done to thee, had not God bedged thee and thine with his ever-waking Providence, and guarded thee with his holy and blessed Angels.

3. If

3. If thou hearest the *Cock* crow, remember *Peter* to imitate him; and call to mind that *Cock-crow*ing sounds of the last Trumpet, which shall awaken thee from the dead. And consider in what case thou wert, if it sounded now; and become such, as thou wouldest wish to be then, lest at that day thou wilt wish that thou hadst never seen this: yea, curse the day of thy Natural-birth, for want of being new-born by spiritual Grace. When the *Cock* crows, the *Thief* despairs of his hope, and gives over his night-enterprise: So the *Devil* ceaseth to tempt or attempt any further, when he hears the devout Soul awakening her self with Morning-Prayer.

4. Remember that Almighty God is about thy Bed, and seeth thy down-lying and thy uprising; understandest thy thoughts, and is acquainted with all thy ways. Remember likewise, that his *Holy Angels*, who guarded and watcheth over thee all Night, do also behold how thou *makest* and *rise*st. Do all things therefore as in the awful presence of God, and in the sight of his *Holy Angels*.

5. As thou art putting on thy Apparel, remember, that they were first given as Coverings of shame, being the filthy effect of sin; and that they were made but of the offals and excrements of dead beasts. Therefore whether thou respect the *stuff*, or the first Institution, thou hast so little cause to be proud of them, that thou hast great

Jer. 2. 14.

Job 3. 2.

Tit. 3. 15.

Gallo can-
nente, fuit
Latro relin-
quit insidi-
as, &c. Arn.
Hexam. l. 5.
cap. 14.

Psal. 139.

2, 3.

Gen. 31. &

19. 11, 42.

& 32. 1, 2.

Pf. 91. 5. 1.

Acts 12. 1.

Mat. 22. 11.

Rom. 3. 14.

1 Cor. 1. 30.

Phil. 3. 9.

Apoc. 19. 18.

Eph. 4. 24.

Apoc. 16. 15.

Mat. 22. 23.

Luke 12. 48.

Lam. 3. 25.

Plat. 12. 5.

Wis. 15. 23.

great cause to be *humbled* at the sight and wearing of them, seeing the richest apparel are but fine covers of the foulest shame. Meditate rather, that as thine apparel serves to cover thy shame, and to fence thy Body from cold; so thou shouldest be as careful to cover thy Soul with that Wedding-Garment, which is the righteousness of *Christ*, and (because apprehended by our faith) called the Righteousness of the Saints; Lest whilst we are richly apparell'd in the sight of Men, we be not found to walk naked, (so that all our filthiness be seen) in the sight of God. But that with his Righteousness (as with a *Robe*) we may cover our selves from perpetual shame, and shield our Souls from that fiery cold that will procure eternal weeping and gnashing of teeth. And withal consider how blessed a people were our Nation, if every Silken Suit did cover a sanctified Soul. And yet a Man would think that on whom God bestowed most of these outward blessings, of them he should receive the *greatest inward thanks*. But if it prove otherwise, their reckoning will prove the heavier in the day of their accounts.

6. Consider how God's mercy is renewed unto thee every Morning, in giving thee (as it were) a new Life; and in causing the Sun, after his uncessant race, to rise up again to give thee light. Let not then his glorious light burn in vain; but prevent rather (as oft as thou canst) the Sun-rising, to give God thanks: and kneel-

ine

ing down at thy bed-side, salute him at the Day-spring with some devout *Antelucanum*, or morning *Soliloquy*, containing an humble confession of thy sins, the pardon of all thy faults, a thanksgiving for all his benefits, and a craving of his gracious protection to his Church, thy self, and all that do belong unto thee.

Brief Directions how to read the Holy Scriptures once every year over, with ease, profit, and reverence.

BUT forasmuch that as faith is the soul; so reading and meditating of the Word of God, are the Parents of Prayer: Therefore before thou Prayest, in the Morning, first read a Chapter in the Word of God; then meditate a while with thy self how many excellent things thou canst remember out of it.

As first, what good counsels or exhortations to good works, and to a holy life.

Secondly, what threatnings of judgments against such and such a sin; and what fearful examples of God's punishment or vengeance upon such and such sinners.

Thirdly, what Blessings God promiseth to *Patience, Chastity, Mercy, Alms-deeds, Zeal in his service, Charity, Faith,* and trust in God, and such like *Christian Virtues*.

Fourthly, What gracious deliverances God hath wrought, and what special blessings he hath bestowed upon them, who are his true and zealous servants.

Fifthly

Fifthly, Apply these things to thine own heart, and read not these Chapters, as matters of Historical discourse; but as if they were so many Letters or Epistles sent down from God out of Heaven unto thee: for *whatsoever is written, is written for our learning*, Rom. 15. 4.

Sixthly, Read them therefore with that reverence, as if God himself stood by, and *spake these words unto thee*, to excite thee to those *virtues*; to dissuade thee from those *vices*; assuring thy self, that if such sin (as thou readest there) be found in thee without repentance, the like Plagues will fall upon thee; but if thou dost practise the like Piety and virtuous deeds, the like blessing shall come upon thee and thine.

In a word, Apply all that thou readest in holy Scripture, to one of these two Heads, chiefly, either to confirm thy Faith, or to increase thy Repentance; for as *Sustine & abstine, bear and forbear*, was the Epitome of a good Philosopher's life, so *Crede & respice, Believe and Repent*, is the whole sum of a true Christian's Profession. One Chapter thus read with understanding, and meditated with application, will better feed and comfort thy Soul, than five read and run over without marking the scope or sense, or making any use thereof to thine own self. If in this manner thou shalt read these Chapters every day; one in the Morning, and another at Noon, and the third at Night, (reading so many Psalms instead of a Chapter, as our Church Liturgy appoints for Morning

Epictet.
dict.

Morning or Evening Prayer) thou shalt read over all the Canonical Scripture in a year, except six Chapters, which thou mayst add to the task of the last day of the year. The reading of the Bible in order, will help thee the better to understand both the History and scope of the holy Scripture. And as for the Apocrypha, being but penn'd by Man's spirit, thou mayst read them at thy pleasure; but believe them so far as they agree with the Canonical Scripture, which is indited by the Holy Ghost.

But it may be thou wilt say, that thy business will not permit thee so much time as to read every morning a Chapter, &c. O Man, remember that thy life is but short, and that all this business is but for the use of this short life; but salvation or damnation is everlasting. Rise up therefore every morning by so much time the rather; defraud thy sleggy flesh of so much sleep, but rob not thy Soul of her food, nor God of his service; and serve the Almighty duly whilst thou hast time & health.

Having thus read thy Chapter, as thou art

3, into 3, 5, (the number of the days of the year) there will remain but 6, which thou mayst dispose of as is prescribed. Nos viginti duos libros lege; cum Apocryphis Vero nihil habeas negotii: has tamen studiose meditare Scripturas, quas in Ecclesia confidenter legimus. Multo drudentiores, & Religiosiores fuerunt Apostoli, & primi Episcopi veritatis qui nobis ea tradiderunt. Tu igitur cum filius Ecclesie non transgredieris illos terminos. Ac veteris Testamenti (ut dictum est) viginti meditare, lib. Cyril. Hier. Cat. 4.

² In the Canonical Books of the Old Testament, there are 931 Chapters, but distributing the 150 Psalms into 90 parts, thou shalt find but 141, which being added to 260 (the number of Chapters in the New Testament) will amount to 401, dividing which by

³ Exod. 26.
28.

⁴ Lev. 11. 3.
& 12. 2. &
20. 7.

1 Pet. 2. 5.
Levit. 10. 2.

Verse 3.

Deut. 23.

13, 14.

Job 11.

13, 14.

Isa. 1. 15.

about to pray, remember that God is a God of ³ holiness, whereof he warneth us by repeating so often, ⁴ Be ye holy, for I am holy. And when he devoureth with a sudden fire, Nadab and Abihu, for offering unto him Incense with strange fire, (like those now-a-days who offer prayers from hearts fraught with the fire of lust and malice) the Lord will give no other reasons of his Judgments but this, *I will be sanctified in them that come near me.* As if he should have said, If I cannot be sanctified by them who are my servants, in serving me with that holiness that they should, I will be sanctified on them, by confounding them with my last judgments, which their lewdness doth deserve. God therefore cannot abide any wilful uncleanness, or filthiness in them who serve him; insomuch that he commanded the Israelites; that when they were in Camp against their Enemies, they should dig a hole with a paddle, and cover their Excrements; his reason is, *For the Lord thy God walketh in the midst of the Camp, to deliver thee, and give thee thine enemies before thee; therefore thy Host shall be holy, that he see no filthy thing in thee, and turn away from thee.* If he will have men to be so holy in time of War in the Field; how much more holiness expecteth he at our hands in time of Peace in our houses; therefore saith Zophar in Job, *If thou prepare thine heart, and stretch out thine hands towards God to pray; if iniquity be in thine hand, put it away, and let no wickedness dwell in thy Tabernacle.* For as Isaiah saith, *If ther be a-*

ny

ny uncleanness in our hands, that is, any sin whereof we have not repented; though we stretch out our hands unto him, and make many prayers, the Lord will hide his eyes from us, and will not hear our prayers. Therefore before thou prayest, let God see that thy heart is sorrowful for thy sins, and that thy mind is resolved (through the assistance of his grace) to amend thy faults. And then having washed thy self, and adorned thy body with Apparell which becometh thy Calling, and the Image of God which thou bearest; shut thy Chamber-door, and kneel down at thy Bed-side, or some other convenient place, and in a reverent manner lifting up thy heart, together with thy hands and eyes, as in the presence of God, who seeth the inward intention of the Soul, offer up unto God, from the Altar of a contrite heart, thy Prayer as a Morning Sacrifice, through the mediation of Christ, in these, or the like few words.

A Prayer for the Morning.

O Most mighty and glorious God, full of Incomprehensible Power and Majesty, whose Glory the very Heaven of Heavens is not able to contain; look down from Heaven upon me thine unworthy servant, who here prostrate my self at the Footstool of thy Throne of Grace. But look upon me, O Father, through the merits and mediation of Jesus Christ, thy beloved Son, in whom only thou art well-pleased. For of my self I am not worthy to stand in thy presence, or

to

1 King. 8. 2.
Psal. 132. 8.
Heb. 4. 16.
Dan. 9. 18.
Mat. 3. 17.

Isa. 6. 5.

Psal. 61. 5.

Gen. 6. 5.

Mat. 15. 19.

Mat. 12. 34.

Dan. 9. 10.

Dan. 9. 11.

Levit. 16,

14, &c.

to speak with my *unclean lips* to so holy a God as thou art. For thou knowest that in sin I was conceived and born, and that I have lived ever since in iniquity; so that I have broken all thy *holy Commandments*, by *sinful motions*, *unclean thoughts*, *evil words*, and *wicked works*; *omitting* many of those duties of *Piety* which thou requirest for thy service, and *committing* many of those *vices* which thou (under the Penalty of thy displeasure) hast forbidden.

[Here thou mayst confess unto God thy secret sins, which do most burden thy Conscience; with the circumstance of the time, place, person, and manner how they were committed, saying, *But more especially, O Lord, I do here with grief of heart confess unto thee, &c.*]

And for these my sins, O Lord, I stand here *guilty* of thy *curse*, with all the *miseries* of *this life*, and *eternal torments in Hell-fire*, when this wretched life is ended, if thou shouldst deal with me according to my *deserts*. Yea, Lord, I confess that it is *thy goodness which endureth for ever*, and *thy compassion which never fails*, that is the cause that I have not been long ago consumed. But with thee, O Lord, there is *mercy*, and *plenteous redemption*. In the multitude therefore of thy *mercy*, and confidence in *Christ's merits*, I intreat thy *divine Majesty* that thou wouldst not enter into judgment with thy servant, neither be extreme to mark what I have hitherto done amiss; for if thou dost, then no flesh can be justified in thy sight,

nor

Deut. 7. 26.

Dan. 9. 11.

Gal. 5. 10.

Esd. 9. 13.

Psal. 130. 7.

Psal. 5. 7.

Psal. 13. 5.

Psal. 14.

nor any living stand in thy presence. But be thou merciful unto me, and wash away all the uncleanness of my sin with the merits of that precious blood which Jesus Christ hath shed for me. And seeing that he hath born the burden of that curse, which was due for my transgressions. O Lord, deliver me from my sins, and from all those judgments which hang over my head as due unto me for them; and separate them as far from thy presence as the East is from the West; bury them in the burial of Christ, that they may never have power to rise up against me, to shame me in this life, or condemn me in the world which is to come. And I beseech thee, O Lord, not only to wash away my sins, with the blood of thine immaculate Lamb; but also to purge my heart by thy holy Spirit from the dross of my natural corruptions, that I may feel thy Spirit more and more killing my sin, in the power and practice thereof; so that I may with more freedom of mind, and liberty of will serve thee the everlasting God in righteousness and holiness this day. And give me grace, that by the direction and assistance of the same thy holy Spirit, I may persevere to be thy faithful and unfeigned servant unto my lifes end; and when this mortal life is ended, I may be made partaker of immortality, and everlasting happiness in thy heavenly Kingdom. In the mean time, O Lord, whilst it is thy blessed will and pleasure that I may continue to spend and end that small number and remnant of days, which thou hast

Ezek. 26.

25.

1 Joh. 1.9.

Gal. 3.13.

Psalm 103.

12.

Col. 2.12,

13.

Eph. 2.5,6.

John 1.29.

Psal. 51.7,

10.

Gal. 4.24.

25.

Luke 1.74,

75.

Mat. 24.13.

Psal. 90. 12.

Rom. 14. 17

Ephes. 1. 1.

Mat. 25. 34.

Gen. 9. 6.

Eph. 4. 24.

Col. 3. 10.

Rom. 8. 18.

Mat. 22. 3.

Rom. 1. 6.

Rom. 16.

25, 26.

1 Pet. 2. 8, 9

Apoc. 5. 9.

hast appointed me for to live in this vale
 of misery, *Teach me so to number my days,*
that I may apply my heart unto wisdom : and
 as thou doest add days unto my life ; so
 good Lord, I beseech thee, add repent-
 ance and amendment to my days, that
 I grow in years, so I may increase in *grace*
 and *favour* with thee, and all the people.
 And to this end, give unto me a supply of
 all those graces, which thou knowest to
 be wanting in me, and necessary for me,
 with an increase of all those good gifts,
 wherewith thou hast already endowed
 me ; that so I may be the better enabled
 to lead such a *godly life* and *honest con-*
versation, as that thy *Name* may thereby be
glorified, others may take good example by
 me, and my Soul may more chearfully
 feed on the peace of a good Conscience, and
 be more replenish'd with the joy of the
Holy Ghost. And here, O Lord, accord-
 ing to my bounden duty, I give the most
 humble and hearty thanks for all those
 blessings which of thy goodness thou hast
 bestowed upon me. And namely, for that
 thou hast of thy free love, according to
 thine eternal purpose *elect*ed me before the
foundation of the world was laid, unto sal-
 vation in *Jesus Christ ;* for that thou hast
 created me in thine own *Image,* and hast
 begun to restore that in me which was
 lost in my first Parents ; for that thou
 hast effectually called me by the *working*
of thy Spirit, in the *preaching of the Gospel,*
 and the receiving of the *Sacrament,* to
 the

the knowledge of thy saving grace, and Rom. 8. 28.
 obedience of thy blessed will, for that thou Gal. 2. 16.
 hast bought, and redeemed me with the Ephes. 1. 3.
 blood of thine only begotten Son, from the
 torments of Hell, and thrall of Satan; for 1 Pet. 1. 3.
 that thou hast by faith in Christ, freely ju- 2 Pet. 3. 9.
 stified me, who am by Nature a Child of
 wrath; for that thou hast in good mea-
 sure sanctified me by thy holy Spirit, and
 given me so large a time to repent, toge-
 ther with the means of Repentance. I
 thank thee likewise, good Lord, for my
 life, wealth, health, food, raiment, peace, pro-
 sperity, and plenty, and for that thou hast
 preserved me this night from all perils and
 dangers of body and soul, and hast brought
 me safe to the beginning of this day. And
 as thou hast now awakened my body from
 sleep, so I beseech thee awaken my soul Eph. 5. 13.
 from sin, and carnal security; and as thou
 hast caused the light of the day to shine in
 my bodily eyes, so good Lord, cause the
 light of thy word, and holy Spirit to illumi-
 nate my heart; and give me grace, as one
 of thy Children of light, to walk in all
 holy obedience before thy face this day,
 and that I may endeavour to keep faith and
 a clear conscience towards thee, and towards
 all Men, in all my thoughts, words, and
 dealings. And so, good Lord, bless all my
 studies and actions, which I shall take in
 and this day, as that they may tend to
 thy glory, the good of others, and the
 comfort of my own Soul and Conscience in
 that day, when I shall make my final

H

accounts

Luk. 16. 8.

Phil. 6. 15.

Acts 24. 16.

- 2 Cor. 5. 10. accounts unto thee for them. O my God,
 Zech. 3. 2. keep thy servant that I do no evil unto
 any man this day; and let it be thy blessed
 will, not to suffer the Devil, nor his
 wicked Angels, nor any of his evil mem-
 bers, or my malicious enemies, to have any
 power to do me any hurt or violence. But
 let the eyes of thy holy Providence watch
 Psal. 34. 71. over me for good, and not for evil; and com-
 mand thy holy Angels to pitch their Tents
 round about me, for my defence and safe-
 ty in my going out and coming in, as
 thou hast promised thy should do about
 them that fear thy Name: For, into thy
 hands, O Father, I do here commend my soul,
 and body, my actions, and all that ever I have
 to be guided, defended, and protected by
 thee: being assured, that whatsoever thou
 takest into thy custody cannot perish, nor
 Psal. 91. 11. suffer any hurt or harm. And if I, at any
 Psal. 31. 5. time this day, shall through frailty forget
 Luke 23. 46 thee; yet, Lord, I beseech thee do thou
 in mercy remember me: And I pray not un-
 to thee O Father, for my self alone, but
 I beseech thee also be merciful to thy
 whole Church, and chosen people, where-
 soever they live upon the face of the
 Neh. 13. 31. earth. Defend them from the rage and
 tyranny of the Devil, the World, and An-
 tichrist; give thy Gospel a free & joyful
 passage through the world, for the con-
 version of those who belong to thine Ele-
 ction and Kingdom.
 Psal. 58. 18. Bless the Churches and Kingdoms (where-
 in we live) with the continuance of peace,
 justice

justice, and true Religion. Defend the Kings Majesty from all his enemies, and grant him a long life, in health, and all happiness to reign over us. Bless our gracious Queen Mary, Prince Charles, the Lady Mary, the Lady Elizabeth, and all her Princely Issue. Increase in them all heroical gifts and Spiritual graces, which may make them fit for those places, for which thou hast ordained them; Direct all the Nobility, Bishops, Ministers, and Magistrates of this Church and Commonwealth to govern the Commons in true Religion, justice, obedience, and tranquility. Be merciful unto all the Brethren which fear thee, and call upon thy Name, and comfort as many among them, as are sick, and comfortless in body or minde; especially, be favourable to all such as suffer any trouble or persecution, for the testimony of the truth and H. Gospel: and give them a gracious deliverance out of all their troubles, which way it shall seem best to thy Wisdom; for the glory of thy Name, the further enlarging of the Truth, and the more ample increase of their own comfort and consolation. Hasten thy coming, O blessed Saviour, and end these sinful days. And give me grace, that, like a wise Virgin, I may be prepared with Oyl in my Lamp, to meet thee the sweet Bridegroom of my Soul at thy coming, whether it be by the day of Death or of judgment; and then, Lord Jesus come when thou wilt; even Lord Jesus come quickly. These and all other

Isa. 36. 8.

Psal. 72. 15.

2 Tim. 2. 2.

Heb. 6. 14.

1 Tim. 2. 2.

Jam. 5. 15.

Heb. 11. 36.

1 Cor. 10. 15.

2 Cor. 1. 6.

&c.

Mat. 25.

12. &c.

graces which thou knowest needfull and necessary for me this day and evermore. I humbly crave and beg at thy hand, O Father, giving thee the glory, in that form of Prayer, which Christ himself hath taught me to say unto thee, *Our Father which art in Heaven, &c.*

Meditations to stir us up to Morning Prayer.

[F when thou art about to pray, Satan shall suggest that thy Prayers are too long, and that therefore it were better either to omit Prayers, or else to cut them shorter: meditate that Prayer is the spiritual sacrifice, wherewith God is well pleased; and therefore it is so displeasing to the Devil, and so irksome to thy flesh. Bend therefore thy affections (will they, nill they) to so holy an exercise; assuring thy self that it doth by so much the more please God, by how much the more it is displeasing to thy flesh.

2. Forget not how the Holy Ghost puts it down as a special note of Reprobates; *they call not upon the Lord, they call not upon God.* And when Eliphaz supposed that Job had cast off the fear of God, and that God had cast Job out of his favour, he charged him that he restrained Prayer before God; making that a sure note of the one, and a sufficient cause of the other. On the other side, that God hath promised, that *whosoever shall call upon his name shall be saved.*

ved. It is certain, that he who maketh no conscience of the duty of Prayers hath no Zech. 12. 10. grace of the holy Spirit in him. For the Spirit of grace and Prayer are one, and therefore grace and Prayer go together. But he that can from a penitent heart (morning and Evening) pray unto God, it is sure that he hath his measure of grace in this World; and he shall have his portion of glory in the life which is to come.

3. Remember that as loathing of meat, and painfulness of speaking, are two Symptoms of a sick body, so the heaviness of praying when thou talkest with God and carelessness in hearing when God by his word speaks unto thee, are two sore signs of a sick Soul.

4. Call to mind the zealous Devotion of the Christians in the Primitive Churches, who spent many whole Nights in Vigils, in watching and praying for the forgiveness of their sins; and that they might be found ready at the coming of Christ. And how that David was not Psalm 55. content to pray at Morning, at Evening, 16. 17. and at Noon: but he would also rise up at Mat. 20. midnight to pray unto God. And if Christ did chide his Disciples, because they would not watch with him one hour in praying, what chiding dost thou deserve, who thinkest it too long to continue in prayer but one quarter of an hour? If thou hast spent divers hours in seeing a vain Masque or a Play; yea, whole days and nights in Carding and Dining to please the flesh; be ashamed

to think a Prayer of a quarter of an hour long, to be too long an exercise for the service of God.

2 Cor. 14. 5. Consider that if the *Papists* in their
 2 & 10. blind superstition, do, in an *unknown* and
 26. 27. therefore 1 *unedifying* Tongue (fit only
 1 Gen. 11. for the children of 2 *mystical Babylon*)
 7, 9. *mutter* over upon their 3 *Beads*, every
 3 Ap. 17. 5, Morning and Evening so many scores of
 3 Supersti. *Ave-Maries*, *Pater-nosters*, and idolatrous
 10. Qui Prayers : how will they in their *supersti-*
 filio inferis *tious devotion*, rise up in judgment against
 10. numerant thee professing thy self to be a true wor-
 tua murmu- shipper of Christ ? If that thou thinkest
 ra. baccis. those Prayers be too long a Task, being
 Mar. Alph. shorter for quantity than theirs, but far
 more profitable for quality, tending only
 to Gods's glory and thy good ; and so
 compiled of Scripture-phrase, as that
 thou mayest speak, to God as well in his
 own holy words, as in thine own native
 language : Be ashamed, that *Papists* in
 their *superstitious* worshipping of *Creatures*
 1 Job. 17 3. should shew themselves more devout
 5. Vox con- than thou, in the *sincere* worshipping of
 10. uata, non the *true* and 4 only God. And indeed a
 10. concisa & Prayer in private devotion, should be
 10. rupta, ut one 5 continued speech, rather than ma-
 10. bartologia ny broken fragments.

6. Lastly, When such thoughts come
 10. viterur Per. into thy head, either to keep thee from
 10. 10. de uni prayer, or to *distract* thee in praying ; re-
 10. 10. con. cap. 19. member that those are the *Foules* which
 10. Mar. 13. 19. the *evil one* sends to devour the *good seed*,
 10. Gen. 25. 11. and the carcases of thy spiritual sacrifice,
 but

but endeavour with *Abraham*, to drive them away. Yet notwithstanding, if thou perceivest at some times that thy spirits are dull and thy mind not apt for Prayer, and holy Devotion, strive not too much for that time; but humbling thy self at the sense of thine infirmities and dulness, knowing that God accepteth the willing mind, (tho' it be oppressed with the heaviness of the flesh) endeavour the next time to recompence this dulness by redoubling thy zeal, and for the time present commend thy soul to God in this or the like short Prayer.

Another short Morning Prayer.

○ Most gracious God, and merciful Father, I thine unworthy Servant, do here acknowledg, that as I have been *born in sin*, so I have lived in *iniquity*, and broken every one of thy Commandments, in thought, word, and deed, following the desires of mine own will, and lusts of my flesh, not caring to be governed by thy holy Word and Spirit, and therefore I have justly deserved all *shame and misery* in this life, and everlasting *condemnation in Hell fire*; if thou shouldest but deal with me according to thy justice and my desert. Wherefore, O heavenly Father, I beseech thee, for thy Son *Jesus Christ* his sake, and for the *merits of that bitter Death, and bloody Passion*, which I believe that he hath suffered for me, that thou wouldst pardon

don, and forgive me all my sins, and deliver me from the shame and vengeance which is due to me for them. And send thy holy Spirit into my heart, which may assure me that thou art my Father, & that I am thy Child, and that thou lovest me with an unchangeable love; and let the same thy good Spirit lead me into thy truth and crucifie in me more and more all worldly and carnal lusts, that my sins may more and more die in me; and that I may serve thee in unfeigned righteousness and holiness this day, and all the days of my life; that when this mortal life is ended I may (through thy mercy in Christ) be made a partaker in everlasting glory in thy heavenly Kingdom. And here, O Lord, from the bottom of my heart, I thank thee for all thy blessings, which thou hast bestowed upon my soul and body: for electing me in thy love, redeeming me by thy Son, sanctifying me by thy Spirit, and preserving me from my youth, until this present day and hour by thy most gracious providence.

I thank thee more especially, for that thou hast defended me this night from all perils and dangers, and hast brought me safe to the beginning of this day. And now (good Lord) I beseech thee keep me this day from all evil that may hurt me, and from falling into any gross sins that should offend thee. Set thy fear before mine eyes, and let thy Spirit so rule my heart, that all that I shall think, do, or speak may

may tend to thy glory, the good of others, and the peace of mine own conscience; And to this end I commend my self, and all my ways and Actions, together with all that do belong to me, unto thy *gracious direction and protection*, praying thee to keep both them and me from all evil; and to give a blessing to all our honest Labours and endeavors, Defend thy whole Church from the Tyranny of the World, and Antichrist; preserve our gracious King from all conspiracies and Treasons, grant him a long & prosperous Reign over us. Bless our gracious Queen Mary, Prince Charles, the Lady Mary, the Lady Elizabeth, and her Princely issue; endue them with thy grace, and defend them from all evil. Bless all our Ministers and Magistrates, with those graces and gifts which thou knowest necessary for their places. Be favourable to all that fear thee, and tremble at thy judgments; comfort all those that are sick and comfortless; -Lord keep me in a continual readiness by Faith & Repentance for my last end, that whether I live or die I may be found thine own, to thine eternal glory and mine everlasting salvation, through Jesus Christ my only Saviour: in whose blessed Name I beg these mercies at thy hands, and give unto thee, thy praise and glory in that Prayer, which he hath sanctified with his own lips, saying, *Our Father*; &c.

*Further Meditations to stir up to Prayer
in the Morning.*

THink not any *business* of *haste* (tho never so great) a sufficient excuse to omit Prayer in the Morning; but meditate,

1. That the *greater* thy *business* is, by so much the more need thou hast to pray for God's good seed and blessing thereon, seeing it is certain that *nothing can prosper without his blessing*.

2. That many a man when he thought himself surest, hath been soonest crossed, so mayest thou.

Quem dies
vidit veni-
ens super-
bum, hunc
vidit fugi-
ens jacen-
tem. Sen.
Nescis quid
vesper senus
vehat. Var;

3. That many a man hath gone out of his door, and never come in again. Many a man who rose well & lively in the morning hath been teen a dead man ere night. So may it befall thee; and if thou be so careful (before thou go'st abroad) to drink to fence thy body from ill air; how much more careful shouldest thou be to pray to preserve thy Soul from evil temptations?

4. That the time spent in Prayer, never hindereth, but *furthereth* and *prospereth* a man's journey and business.

5. That in going abroad in the *World*, thou goest into a *Forrest* full of unknown dangers; where thou shalt meet many *Briers* to tear thy good Name, many *snakes* to trap thy Life, and many *Hunters* to devour thy Soul. It is a field of pleasant grass, but full of poisonous *Serpents*. Adventure not therefore to go naked, amongst these

these briers till thou hast prayed *Christ* to cloath thee with his *Righteousness*; nor to pass through those *snarcs* and *ambushments* till thou hast pray'd for *God's providence* to be thy guide; nor to walk bare-foot through this *Snake-field* till having thy feet shod with the preparation of the *Gospel of peace*, thou hast prayed to have still the *brazen serpent* in the eyes of thy faith, that so if thou comest not home *holyer*, thou mayest be sure not to return *worser*, than when thou wentest out of door.

Therefore tho thy haste be never so much, or thy business never so great, yet go not about it, nor out of thy doors, till thou hast at least used this, or the like short Prayer.

A brief Prayer for the Morning.

O Merciful Father, for *Jesus Christ* his sake, I beseech thee, forgive me all my known and secret sins; which in thought word, or deed, I have comitted against thy *Divine Majesty*, and deliver me from all those judgments which are due unto me for them; and sanctifie my heart with thy *holy spirit*, that I may henceforth lead a more godly and Religious life. And here (*O Lord*) I praise thy holy name, for that thou hast refreshed me this night with moderate sleep & rest: I beseech thee likewise defend me this day from all perils and dangers of body & soul. And to this end I commend my self & all my actions unto thy blessed

pro-

Protection and government, beseeching thee, that whether I live or die, I may live and die to thy glory, and the salvation of my poor soul, which thou hast bought with thy precious blood. Bless me therefore, O Lord, in my going out, and coming in. And grant that whatsoever I shall think, speak, or take in hand this day, may tend to the glory of thy Name, the good of others, and the comfort of mine own conscience, when I shall come to make before thee my last accounts. Grant this, O heavenly Father, for Jesus Christ thy Son's sake; in whose blessed Name I give thee thy glory, and beg at thy hands all other graces which thou seest to be necessary for me this day and ever, in that Prayer which Christ himself hath taught me, saying, Our Father, &c.

Meditations directing a Christian how he may walk all the day with God, like Enoch.

HAVING thus begun, keep all the day after, as diligent a watch as thou canst over all thy thoughts, words, and actions, which thou mayst easily do by craving

Rom. 8. 26. the assistance of God's Holy Spirit, and ob-

Phil. 2. 9. serve these few Rules.

Prov. 27. 1.

First, for thy thoughts.

BE careful to suppress every sin in the first motion. Dasm 2 Babels children

Eph. 4. 27. (whilst they are young) against the

Mar. 29. stones. Tread (besimes) the Cockatrice

Egg

Egg, lest it break out into a Serpent. Let sin be to thy heart a stranger, not a home-dweller. Take heed of falling oft in the same sin, lest the custom of sinning take root. Qui con- away the conscience of sin, and then shalt scientia cu- thou wax so impudently wicked, that thou shalt abjuri- wilt neither fear God, nor reverence Man, unt, nec ho-

2. Suffer not thy mind to feed it self mines reve- upon any imagination, which is either rentur nec impossible for thee to do, or unprofitable, if Deum. it be done; but rather think of the world's vanity to contemn it; of Death, who expect it; of Judgment, to avoid it; of Hell, to e- scape it; and of Heaven to desire it.

3. Desire not to fulfill thy mind in all things; but learn to deny thy self those de- Provs. 6. 14- fires (tho never so pleasing to thy na- Zech. 11. 13- ture) which being attained, will draw ei- ther scandal on thy Religion, or hatred to thy Person. Consider in every thing the end before thou attempt the action.

4. Labor daily, more and more to see thine own misery through unbelief, self- love, and wilful breaches of God's Law; and the necessity of God's mercy through the merits of Christ's Passion to be such; that if thou wert demanded, What is the vilest Creature upon Earth? thy Conscience may answer, Mine own self, by reason of my great sins; and if that on the other side thou wert asked, What thou esteamest to be the most precious thing in the World? thy heart may answer, One drop of Christ's blood to wash away my sins. And as thou tender- est the salvation of thy Soul, live not

in

in any wilful filthiness; For true faith and the purpose of sinning can never stand together.

5. Approve thy self to be a true servant of Christ, not only in thy general Calling, as in the frequent use of the Word and Sacraments; but also in the particular, in making conscience to eschew every known sin, and to obey God in every one of his Commandments, like Jofiah, who turned to God with all his heart according to the Law of Moses; and Zachary and Elizabeth, who walked in all the Commandments of God without reproof. But if at any time through frailty thou slippest into any sin, lie not in it, but speedily rise out of it by unfeigned repentance; praying for pardon till thy conscience be pacified, thy hatred of sin increased, and thy purpose of amendment confirmed.

1. Socrates in
forum e-
gressus,
quam mul-
tis ego in-
quit non
egeo.

2. Non est
ergo pau-
per qui
carer, sed
qui eger.
Dimidium
plus toto.
Hesiod.

6. Beware of affecting popularity by A-
dulation; the end never proves good
tho attained by due desert, yet manage
it wisely, least it prove more dangerous
than contempt. For States desire but to
keep down whom they condemn for their
unworthiness; but to cut off whom they
envy for their greatness. He therefore is
truly prudent, who (considering the pre-
misses) neither affecteth nor neglecteth po-
pularity. But in any wise take heed of
harbouring a discontented mind, for it
may work thee more woe than thou art a-
ware of. It is a special mercy, in the mul-
titude of so many blessings, as thou dost en-
joy

joy to have some crosses. God gives thee many blessings, lest through want (being his Child) thou shouldst despair; And he sends thee some crosses, lest by too much prosperity (playing the fool) thou shouldst Presume. Many who are mounted to great Dignities, would have contented themselves with meaner, had they known their great dangers: affect therefore competency rather than Eminency. And in all thy will have ever an eye to God's will, lest thy self-action turn to thy own destruction. Happy is the man, who in his short life is least known to the world, so that he doth truly know God and himself; whatsoever crosses therefore thou hast to discontent thee, remember that it is less than thy sins have deserved. Count therefore Christ thy chiefest joy; and sin thy greatest grief; esteem no want to the want of grace; nor any loss, to the loss of God's favour; and then the discontentment for outward means shall the less perplex thine inward mind. And as often as Satan shall offer any motion of discontentment to thy mind, remember St. Paul's, admonition, *We brought nothing into the world, and it is certain that we can carry nothing out. And having food and rayment, let us therewith be content; but they that will be rich fall into temptation, and a snare, and into many foolish and hurtfull lusts, which drown men in destruction and perdition; Pray therefore with wise Agur, O Lord, give me neither poverty nor riches, feed me with*

Fierint sum-
mos fulmi-
na montes,
Hor. Tan-
gunt mag-
nos tristia
fata deos,
Ovid.

Qui notus
nimis om-
nibus, igno-
tus moritur
sibi, Seneca.

1 Tim. 6. 7.
8. 9.

Insanire
damnandi
sunt qui
tam multa
tam anxie
congerant
quum sit
tam paucus
opus. Viv.
pro. 30. 8. 9.
Vivitur ex-
guo melius.
Claud.

food convenient for me, lest I be too full and deny thee, and say, who is the Lord? or lest I be poor, and steal, and take the Name of my God in vain.

Bestow no more thoughts upon worldly things than thou needs most, for the discharge of thy place, and the maintenance of thy estate, but still let thy care be greater for heavenly, than earthly things, & be more grieved for a dishonour done to God, than for an injury offered to thy self; but if any private injury be offered unto thee, bear it as a Christian, with patience. Never was an innocent man wronged, but if he patiently bare his Cross he overcame in the end. But thy good name in the mean while is wounded; bear that also with patience. For he that at the last day will give thy body a resurrection, will assure in his good time, grant a resurrection to thy good name. If impatiently thou frettest and vexest at thy wrongs, the hurt which thou dost thy self is more than that which thine Enemy can do unto thee. Neither canst thou more rejoyce him, than to hear that it thoroughly vexeth thee. But if thou canst shew patience on Earth God will shew himself just from Heaven. Pray for him; for if thou be a good man thy self, thou canst not but rejoyce if thou shouldst see thy worst enemy to become a good man too. But if he still continueth in his malice, and increase in his mischief give thou thy self unto Prayer, committing thy self, and commending thy cause unto the righteous.

1 Timb. 8. 9.
Gen. 28. 20.
1 Gal. 3. 1, 2.
Phil. 3. 20.
Iosh. 7. 9.
Psaln 131.
21. 1.
Nobile vincendi genus
est patientia
vincit qui
paritur Si
vis vincere,
disce pati.
Optima injuriae ultio
est oblivio,
efficit enim
ut animam
levis, nec
magis laedit
quam si facta non
esset.

and righteous Judge of Heaven and Earth, say
 along with Jeremy; O Lord of Hosts that judg-
 est righteously and triest the reins, and the
 heart; vengeance is thine, and unto thee have
 I opened my cause; in the mean while wait
 (with David) on the Lord, he of good con-
 rage, and he shall comfort thine heart,

Jer. 11. 22.

8. The more others commend thee for
 an excellent act, be thou the more hum-
 ble in thine own thoughts; affect not the
 vain praises of Men; the Blessed Virgin
 was troubled, when she was truly praised
 of an Angel. They shall be praised of An-
 gels in Heaven, who have eschewed the
 praises of Men on earth; neither needest
 thou praise thy self; deal but uprightly
 others will do that for thee. Be not thou
 curious to know other mens doings, but
 rather be careful that no Man know any
 ill dealing by thee.

Ne verbis
 quod sciso-
 stentes, sed
 rebus re o-
 stende scire
 Psal. 49. 18.

9. Esteem no sin little, for the Curse
 of God is due to the least; and the least
 would have damned thee, had not the
 Son of God died for thee. Bewail there-
 fore the misery of thine own estate; and
 as occasion is ministered, mourn for the
 iniquity of the time; Pray to God to a-
 mend it, and be not thou one of them
 that make it worse.

Ezra 9. 4.
 Psalm 8. 9.
 Mark 3. 5.

10. Lastly, Think often of thy short-
 ness of life; and certainty of death; and
 wish rather a good life, than a long. For as
 one day of Man's life is to be prefer'd be-
 fore the longest age of a Stag or Raven;
 so one day spent religiously, is to be higher
 valued.

1. Hen fugi-
 unt freno
 non remo-
 rante dies.
 Non quam
 diu, sed
 quam bene.

1 fuit non
vixit. Sen.
Non refert
quanta fit
vitæ diutur-
nitas, sed
qualis fit
administra-
tio, Vives.

Tota vitæ
dies unus ne-
mirum fit
homines non
exsatiari iis-
dem toties
redeuntibus
2 Non po-
tuit præsen-
tem diem
recte vivere
qui se non
eum quasi
ultimum
victorum
esse cogitat.

3 Mark 12.
36.

Prov. 17. 21

& 10. 17.

Dixisse sa-

pe poenituit

tacuisse vero

periculosum

illud loqui qui

præferenda prius suo tradidit ex animo.

Castiod. lib. 10. Ep. 5.

valued than a Man's 1 whole life that is
consumed in prophaness.

Cast over therefore once every day the
number of thy days in subtracting *those*
that are past, (as being vanished like ye-
sternights dream) contracting them that
are to come (since the one half must be
slept out, the rest made uncomfortable
by the troubles of the World, thine own
sickness, and the death of Friends count-
ing onely the present day thine; which
spend as if thou wert to spend no more.

Secondly for thy Words.

1. **R**emember that thou must answer
for every 2 idle word; that in
multilequy the wisest Man shall over-shoot
himself. And therefore all tedious and
idle talk, whereof seldom ariseth com-
fort, many times Repentance; especially
beware of rash answers, when the tongue
out-runs the mind. The word was thine
whilst thou keptst it in; it is 3 anothers
as soon as it is out. O the shame, when a
Man's own Tongue shall be produced a
witnes, to the confusion of *his own face*!

Let then thy words be few, but advis'd;
fore-think whether that which thou art
to speak, be fit to be spoken; affirm no
more than that thou knowst to be true;
and be rather silent, than to speak to an
ill, or to no purpose.

4 Nescit vox missa reverti. Quam
periculosum illud lingua, quo vadis? Nescit poeniten-
da loqui qui præferenda prius suo tradidit ex animo.

2. Let thy Heart and Tongue ever go to-
gether

either in honesty and truth, hate I *dissembling* and *lying* in another, detest it in thy self, or God will detest thee for it, for he hateth a lyer, and his Father the Devil like. And if once thou be discovered to make no conscience of lying, no Man will believe thee when thou speakest truth; but if thou lovest Truth, more credit will be given to thy word, than to a Lyer's oath. Great is the possession which Satan hath in those, who are accustomed to lying, that they will lye, yea though they get nothing by it themselves, nor are nor compelled to it by others. Let not thine anger remain, when thou seeest the cause removed; and ever distinguish betwixt him that offendeth of infirmity, (or against his will) and him who offendeth maliciously, and of set-purpose; let the one have pity, the other justice.

3. Keep thy speech as clean from all obscenity, as thou wouldst thy meat from poyson; and let thy talk be 2 *gracious*, that he that hears thee may grow better by thee; and be ever more earnest when thou 3 speakest of Religion, than when thou speakest of worldly matters.

If thou perceivest that thou hast erred, persevere not in thine error; rejoyce to find the Truth, and magnifie it. Study therefore three things especially; to understand well, to say well, and to do well.

And when thou meetest with God's children, be sure to make som boiy advantage by them; learn of them all the good that thou

1 Pet. 2. 1.

Psalm 3. 1.

Si mendacem te no-

riat nemo

tibi credet,

etiam si af-

firmes verif-

sima. Arist.

Odi. tan-

quam ama-

turus.

Prov. 6. 3.

Acts. 3. 17.

1 Tim. 1. 13.

Psalm. 59. 35.

Psalm. 102. 7.

2 Eph. 4. 29.

Psalm. 1. 2.

Prov. 21. 26.

Pii est alios

reddere

vobis; 3 psal.

129. 31.

4 Psalm. 69. 2.

Si verum

audis silen-

tio protinus

reverere, il-

lique tan-

quam divi-

næ rei assur-

gito.

- thou canst; and communicate with them
 all the good things that thou knowest.
- 1 Mar 4. 24. The more good thou teachest others, the
 1 5. more will God still i minister unto thee.
- 2 For as the gifts of men, by much using, do
 2 2 Kings 4. 2. Widdows piccher of Oil, which the more
 2 2 Kings 4. 2. is poured to fill other vessels, the more
 3 Eccl. 3. 7. was still replenished in it self.
- Luke 2. 19. 4. Beware that you believe not all that
 Arcanum tibi creditum fidi il-
 lius custodi quam depo-
 sitam pecuniam. is told you, & that you tell not 3 all that
 you hear; for if you do, you shall not long
 enjoy true Friends, nor ever want great
 troubles. Therefore in accusations, be
 first assured of the truth, then censure. And
 as thou tenderest the Reputation of a
 honest heart; never let Malice in hatred
 make thee to reveal that which love &
 friendship bound thee a long time to
 conceal. But for fear of such after-claps
 observe two things.
- 4 Vera amicitia tantummodo est inter
 bonos, mali nec in se amici sunt
 nec cum bonis civilem amicum si
 habeas, reputes posse inimicu m
 fieri. First, Though thou hast many Acquaintances;
 yet make not any thy familiar Friend
 but he that truly 4 fears God; such a one
 thou never needest to fear. For though
 you should in some particulars, fall out
 yet Christian love, the main ground of
 your Friendship, will never fall away, and
 the fear of God will never suffer him to do
 thee any villany. Secondly, Do nothing in
 the sight of a civil friend, for which thou
 canst not be safe, unless it be concealed
 nor any thing for which (if just cause be
 offered, thou needest fear him; if he prove
 this

thy *unjust* Enemy. If thou hast done any thing amiss, ask God forgiveness, & per. vis, prius, made thy self, rather than thy Friend to ipse. race. keep thy own counsel. For be assured, Bellum non est, that what friendship soever is grounded est homi- upon any other *cause* than true Religion, if num sed ever the *cause* fail, the friendship falleth (quod ver- off; and the rather, because that as God bum sonat) breeds among men peace, truth, and amity, belluarum, that we should live to do one another & cum virtus good, so the Devil daily soweth *falsehood*, non homini- discord, and *enmity*, to cause (if he can) bus geren- dearest Friends to devour one another. dum.

5. Make not a jest of another man's Ephes. 5. 4. infirmity; remember thine own; abhor the Plal. 15. 3. frothy wit of filthy *nature*, whose brains ha- ving once conceived an old scoff, his mind Irridere pi- travels (as a Woman with Child) till he um nefas, be delivered of it; Yea, he had rather lose impium in- his best Friend, than his worst jest. But if mane, hosti- thou be disposed to be merry have a spe- nem in su- cial care of three things. manum.

First, That thy mirth be not against Nemo vide- Religion. tur sibi

Secondly, That it be not against Charity. tam vilis tu

Thirdly, That it be not against Chastity, irrideri me- and then be as merry as thou canst, only ream. in the Lord. Phi. 4. 4.

6. Rejoyce not at the fall of thine Ene- my, for thou knowest not what shall be the manner of thine own end. But be more i Valenti- glad to see the worst man's amendments, nianus imp- Cum supplicio mortis aliquis afficiendus esset, aiebat malle ad vitam revocare. Cradelis animi est alienis malis gaudere, & non misereri communem naturam. than

Rom. 5. 8. than his punishment. Hate no Man, for
 Ephes. 2. 4. fear lest Christ love him, who will not
 it well that thou shouldest hate whom he loves.
 Christ loved thee when thou wast his enemy;
 by the merits therefore of his blood he
 requesteth thee, for his sake, to love
 thy enemy. Deny him (being a Christian)
 if thou darest. He asketh but forgiveness
 for forgiveness. The forgiveness of a
 hundred pence for the forgiveness of a
 thousand Talents. The sixty hundred thou-
 sand Crowns for ten Crowns; Petty for-
 giveness of Man, for infinite forgiveness
 of Almighty God. Though thou thinkest
 thine Enemies unworthy to be forgiven, yet
 Christ is worthy to be obeyed.

Nec menda-
 cii utilitas
 est diuturna
 nec veritatis
 lammum
 in nocet.

7. When the glory of God, or Good of
 thy Neighbour doth require it, speak the
 truth; ad fear not the face of Men. The
 frown of a Prince may sometimes be the
 favour of God. Neither shall flattery still
 hold in credit, nor truth always continue
 in disgrace.

Reprehensio
 temper vel
 meliores vel
 auriore
 nos reddit.
 Reprehensio
 li fers agre
 reprehensio
 lenda ne
 feceris.

8. Ever think him a true Friend, who
 tells thee secretly & plainly of thy faults.
 He that seeth thee offend, and tells thee
 not of thy fault, either flatters thee for
 favour, or dares not displease thee for
 fear. Miserable is his case, who when he
 needs, hath none to admonish him. Re-
 prehension, be it just, be it unjust; come it
 from the mouth of a friend, or of a Foe;
 it never doth a Wise man harm. For if it
 be true, thou hast a warning to amend;
 if it be false, thou hast a Caveat what to a-

Lev. 19. 28.

void

void. So every way it makes a wise Man better or wiser, But if thou canst not endure to be reprehended, do then nothing worthy of reprehension.

9. Speak not of God but with fear and reverence, and as in his sight and hearing. For seeing we are not worthy to use his holy Name in our mouths, much less ought we to abuse it vainly in our talk. But ordinarily to use it in vain, rash, or false Oaths, is an undoubted sign of a Soul that never truly feared God. Pray therefore with David, when thou art to speak of any matter that may move passion; *Set a watch O Lord, before my mouth, and keep the door of my lips.*

10. Lastly, In 1 praising be discreet: in 2 saluting, courteous; in 3 admonishing, friendly; in 4 forgiving, merciful; in 5 promising faithful, and bountiful in 6 recompensing, good service, making not thy rewards of virtue the gifts of favour.

Thirdly, For thy actions.

DO not evil though thou mightest; for God will not suffer the least sin (without bitter repentance) to escape unpunished. Leave not undone any good that thou canst. But do nothing without a Calling, nor any thing in thy Calling till thou hast first taken counsel at God's Word, of the lawfulness thereof, and prayed for his blessings upon thy endeavours; and then do it in the name of God with cheerfulness of heart, committing the success

Qui facile in seriis iurabit, in jocos iurabit; qui in jocos & in mendacio Vives.

Psalm. 141. 3.

1 Pet. 5.

2 Rom. 12.

Affabilitas

& comitas

sunt nullius

impendii;

amicitias

tamen mag-

nas conglu-

tinant exhi-

bita, dissol-

vunt prae-

termilla

4 1 Thes. 3. 9

Leo. 19. 17

5 Psalm. 15.

6 Deut. 15.

Psalm. 119.

101.

1 Cor. 7. 5.

1 Sam. 30. 1

unto

1 Cor. 7. 5.

Imminet

semper oc-

casiones suas

diabolus,

Greg.

Mark 7. 12.

Luke 16. 2.

2 Cor. 5. 10.

Gen. 39. 9.

11. &c.

2. Sam. 12.

12.

Levi. 8. 17.

21. 2.

Prov. 5. 8, &

6. 27.

Omnis

peccandi

occasio vi-

cunda est;

nam qui a-

mat pericu-

lum peribit

in illo.

Eccles. 3.

unto him, in whose power it is to ble
with his grace, whatsoever business is in
tended to his glory.

2. When thou art tempted to do any
evil work, remember that Satan is where
his business is. Let not the Child of God
be the instrument of so base a slave; hate
the work, if thou abhorrest the Author.

Ask thy Conscience these two questions.

Would I have another to do this unto me?

What shall I answer Christ in the day of my

accounts, if contrary to my knowledge and

conscience, I shall do this wickedness and

sin against him? And remember with Jo-

seph, that though no Man seeth, yet God

seeth all. Fly therefore (with Joseph)

from all sins, as well those that are secret

in the sight of God, as those which are

manifest in the eyes of men. For God, as

he is just, without Speedy Repentance,

will bring thy secret sins, as he did Da-

vid's, to the open light before all Israel, and

before the Sun. Be therefore as much afraid

of secret sins, as open shame. And so avoid

all in general, as that thou dost not allow

thy self any one particular or daring sin,

which the corruption of thy nature could

best agree withal; For the crafty Devil

can hold a Man's Soul as fast by one, as by

many sins; and faster by that one which

doth please thee, than by all those which

begin to be abominable unto thee. And

as thou desirest to avoid a sin, so be care-

ful to shun the 1 occasion.

3. In effecting good actions which are

w i t h.

within the compass of thy Calling, distrust not God's providence, though thou see the means, either *wanting*, or *weak*. And if means do offer themselves, be sure that they be *lawful*; and having gotten *lawful means*, take heed that thou rely not more upon them than upon God himself. Labor in a *lawful Calling*, is God's ordinary means, by which he blesteth his Children with *outward things*. Pray therefore for God's blessing upon his own means. In earthly business, bear an heavenly mind; do thou thy best endeavour, and commit the whole success to the *fore-ordained Wisdom* of Almighty God. Never think to thrive by those means which God hath accursed. That will not in the end prove gain, which is gotten with the *loss of thy Soul*. In all therefore both *actions* and *means* endeavour with Paul to have *always a clean conscience towards God and towards Men*.

Look to your selves, what Conscience ye have; For Conscience shall damn, and Conscience shall save.

4. Love all good things for God's sake, but God for his own sake. Whilst thou holdest God thy Friend, thou needest not fear who is thine Enemy; for either God will make thine Enemy to become thy Friend, or will bridle him that he cannot hurt thee. No man is overthrown by his Enemy, unless that first his sin have prevailed over him, and God hath left him to himself; he that would therefore be safe

Judges. 7.7

Mar. 16.26.

Act. 24. 16.

Psalm 118.

6.7.

Rom. 8. 14.

Prov. 16. 7.

Gen. 3. 2.

3. &c

Gen. 31. 7.

29. 42

Exod. 31. 25

Numb. 14

42. 43. &c

from

from the fear of his enemies, and live still in the favour of his God, let him *redeem* the folly of the time past with serious repentance, look to the time present with religious diligence, and take heed of the time to come with careful providence:

Psal. 11. 12.
13.

5. Give every man the honor due to his place, but honor a man more for his *goodness*, than for his *greatness*. And of whomsoever thou hast received a *benefit*, unto him (as God shall enable thee) remember to be thankful. Acknowledg it lovingly unto Men, and pray for him heartily unto God, and count every blessing received from God as a *pledge* of his eternal love, and a *spur* to a *godly life*.

6. Be not proud for any *external worldly goods*, nor for any *internal spiritual gifts*. Not for *external goods*, because, that as they came *lately*, so they will *shortly* be gone again; their loss therefore is the less to be grieved at. Not for any *internal gifts*: for as God gave them, so he will likewise take them away, if (forgetting the Giver) thou shalt abuse his gifts, to puff up thine *heart* with a pride of thine *own worth*, and condemn others, for whose good Almighty God bestowed those gifts upon thee. Hast thou any one vertue that moves thee to be self-conceited, thou hast twenty vices that may better vilifie thee in thine own eyes.

Tu recte vi-
ves, si curas
esse quod
videris Her.
Epist. ad
Quin.

Be the same in the sight of God, who beholds thy *heart*, that thou *seemest* to be in the eyes of Men that see thy face. [Con-

rent

rent nor thy self with an outward good name, when thy Conscience shall inwardly tell thee it is undeserved, and therefore none of thine. A deserved good name for any thing, but for godliness, lasts little, and is less worth. In all the holy Scriptures I never read of any Hypocrites repentance; and no wonder; whereas after *sin conversion* is left as a means to cure all other Sinners, what means remains to recover him, who hath converted *conversion* it self unto *sin*? Woe therefore unto the soul that is not, and yet still seemeth religious.

7. Mark the fearful ends of notorious evil men, to abhor their wicked actions; mark the life of the godly, that thou maist imitate it; and his blessed end, that it may comfort thee. Obey thy betters, observe the wise, accompany the honest, and love the religious. And seeing the corrupt nature of man is prone to *hypocrisie*, beware that thou use not the exercise of Religion, as matter of *course* and *custom*, without care and conscience, to grow more holy and devout thereby. Observe therefore how by the continual use of good means, thou feelest thy special corruption, weakened, and thy sanctification more and more increased; and make no more show of holiness outwardly to the World, than thou hast in the sight of God inwardly in thy heart.

Endeavour to rule those who live under thine Authority, rather by love than by fear: for to rule by love is easie and

Non juvat bonam nomen, reclamatione conscientia.

Num. 23. 10
Psal. 37. 35-36, 37.

1 Cor. 1. 28.
Isa. 58. 6.
Mat. 25. 27.
28.
Psal. 51. 6.

1 Ama &

impera,
blandia via
largi mpe-
tiferum. Aug

1. Qui ter- safe; but tyranny is ever accompanied
 ret, plus ille with care and 1 terror. Oppression will
 timet: fors force the oppressed to take any *advan-*
 illa tyranno tage to shake off the yoke that they are
 convenit. not able to bear; neither will *God's justice*
 Claud. de suffer the sway that is grounded on ty-
 Inst. prin. ranny long to continue. Remember that
 2 1Pet. 2. 12. though by 2 *humane ordinance* they serve
 3 Lev. 25. 55 thee; yet by a *more peculiar right* they are
 Phil. 1. 6. 3 *God's servants* Yea, now being *Christians*,
 1 Chr. 9. 9. not as thy servants, but above servants, bre-
 Si Pericles thren beloved in the Lord. Rule therefore o-
 quories ver Christians (being a Christian) in love
 Chlamydem and mercy like Christ thy Master.
 indueret, a. 9. Remember that in all actions none
 apud se dice makes a Magistrate more like God, whose
 re consue- Vicegerent he is than in doing justice
 vit, attende justly, For the due execution whereof,
 Pericles, First, Have an open ear to the just com-
 quod gesta plaints of unjust dealings.
 turus es im- Secondly, So lend one ear to the *Accuser*,
 perium in as that thou keep the other for the *Accu-*
 liberos A- sed: for he that decreeth for either part,
 themienses. before both be heard, the decree may be
 Platin A. just, but himself is unjust.
 poph. Thirdly, In hearing both parts, incline
 Quanto ma- not to the right hand for affection, or the
 gis ut quo- left for hatred; as to believe arguments
 ties autho- of persuasion for a Friend, before argu-
 ritatem ex- ments concluding for a Foe.
 erciturus Fourthly, Deny not Justice, which is
 es, apud te *Regia mensura*, to the meanest Subject;
 ipsum dice- but let the cause of the poor and needy
 re debebas, Memento, homo, quod imperium geris in li-
 beratos Christianos. Qui statuit aliquid, parte inaudita
 altera, æquum licet statuerit, auda quos fuit. Sen. in Med.

come in equal balance with the rich and mighty. If thou perceivest on the one side in a cause, *the high hills of cunning advantage, powerful combination and violent prosecution*; and on the other side, *the low valleys of poverty, simplicity, and desolation*; prepare thy way (as God doth) to Judgment, by *1 raising valley* and *taking down hills*, equalling inequality; and so thou mayst lay the foundation of thy sentence upon an even ground. In matters of right and wrong, *twixt party and party*, let thy conscience be careful, rather *Jus 2 dicere*, to pronounce the Law that is made *secundum allegata et probata*, rather than *Jus dare*, to make a Law of thine own upon the authority of *sic volo; sic jubeo*, fearing that fearful malediction: *Cursed be he that removeth his Neighbors Land-mark*. In trials of life and death, let Judges, like *Elohim, in justice remember mercy*; and so cast the severe eye of justice upon thy *fact*, as that they look with the *pitiful eye of mercy* upon the *Malefactor*, wresting the favour of the Law to the favour of Life, where grace promisseth amendment; but if Justice requireth that *3 one rather than unity must perish*, and that a *rotten member must be 4 cut off* to save the *whole Body* from putrefying; *fiat justitia*. But whilst thou art pronouncing the sentence of judgement on another, remember, that *thine own judgment hangs over thy head*. In all causes therefore *judg aright*, for thou shalt be sure to find

Judicious
Sir Francis
Bacon's El.
says of Ju-
dicature.

1 Luke 3.
4. 5.

If. 40. 5.

2 2 Chron.
5. 10.

3 Melius
Pereat unus
quam ut pe-
reat unitas.

4 Ense re-
cidendum,
ne pars sin-
cera traba-
tur.

a righteous Judg, before whom thou must shortly appear to be judged thy self; at what time thou mayst leave to thy Friend this for thine Epitaph.

*Nuper eram iudex, jam iudicis ante tribunal
Sustitens pavor iudicis ipse modo*

Tim. 1: 8. Many (I know not upon what grounds) seem to be much grieved with the laws of the land; but wiser men may answer them with the Apostle, *Nos scimus bonam esse legem, modo iudex ea legitime utatur*, We know that the Law is good, if a man use it lawfully. And he shall be unto me a righteous judg, whose heart, neither corruption of bribes, fear of foes, nor favour of friends can withdraw from the conscionable practice of those precepts. And to that rare and venerable Judg, I say with Jehosaphat, be of good courage, and do justice and the Lord will be with the good.

10. Lastly, Make not an occupation of any Recreation. The longest use of pleasure is but short; but the pains of pleasure abused are eternal; like therefore lawfull recreation; so far forth, as it makes thee fitter in body and mind, to do more chearfully the service of God, and the duties of thy Calling. Thy work is great, thy time is but short; and he who will recompence every man according to his works, standeth at the door. Think how much work is behind, how slow thou hast wrought in the time which is past; and what a reckoning thou shouldst make, if thy Master should call thee this day to thine accounts.

Prov 24. 17. Vira brevis opusq; multum, operarii pigri, & piger pater familias.
Rab. Apoph.
Apoc. 2. 12.
James 3. 9.

Be therefore careful henceforth to make the most advantage of thy short time that remains; as a man would of an old Lease, that were near expiring; and when thou disposest to recreate thy self, remember how small a time is allotted for thy life; and that therefore much of that is not to be consumed in idleness, sports, plays and toyish vanities, seeing the whole is but a short while, though it be all spent in doing the best good thou canst; for Man was not created for sports, plays, and Recreations; but zealously to serve God in Religion, and consequently to serve his Neighbor in his Vocation, and by both to ascertain himself of eternal salvation. Esteem therefore the loss of 1 time, one of the greatest losses: redeem it carefully, to spend it wisely; that when the time cometh that thou mayst be no longer a Steward on Earth, thy Master may welcome thee with an *Huge, bone serve*, and give thee a *better in Heaven*: where thou shalt joyfully enjoy thy Master's joys for evermore.

Meditations for the evening.

At Evening when thou preparest thy self to take thy rest, meditate on these few points.

1. **T**hat seeing thy days are numbred, there is one more of thy number spent, and thou art now the nearer to thy end by a day.

2. Sit down a while before thou goest to bed, and consider with thy

Nihil est aliud tempusquam vita, quam unusquisque tantum se amare proficitur; quum rei nullius magis fit prodigus quam temporis. Eph. 5. 16. Luke 16. 21. Mat. 25. 24. Psal. 90. 16. John 14. 19. Vive memor quam sis brevis avi. Hor.

self what memorable thing thou hast *seen, heard, or read* that day more than thou sawest, heardest, or knewest before: and make thy best use of them; but especially call to mind what sin thou hast committed that day against God or Man, and what good thou hast omitted; and humble thy self for both. If thou findest thou hast done any goodness, acknowledge it to be God's grace, and give him the glory, and count that day a lost wherein thou hast not done some good.

1. Heu perdidisti diem.
Tit. Vesp.
Apopht.
Nullus sine linea dies.

3 If by frailty and strong temptation, thou shalt perceive that thou hast committed any grievous sin or fault; presume not to sleep, till thou have upon *thy knees* made a particular reconciliation with God in Christ for the same; both by confessing the fault, and by fervent praying for the pardon of the same. Thus making the score even with Christ every night, thou shalt have the less to account for, when thou art to make a final reckoning before his Majesty in the Judgment-Day.

Eph. 4. 26.

4. If thou hast fallen out with any in the day, let not the *Sun go down on thy anger that night*. If thy Conscience tells thee that thou hast wronged him, acknowledge thine offence, and intreat him to *forgive* thee. If he have wronged thee, offer him *reconciliation*, and if he will not be reconciled, yet do thou from thy heart forgive him, *Matth. 5. ver. 23*. But in any case presume not to be thine

1. Non turpe, est veniam precari, turpe est Deum aut hominem habere inimicum.

own

own avenger. For in so doing thou dost God a double injury; First, in offering to take the sword of Justice out of his hand, as though he were not just, having reserved the execution of Vengeance to himself. Secondly, in usurping authority over his servant, without referring the cause to his hearing and censure, being his and thy Master. Besides, thou art too partial to be a revenger. For if thou be to execute revenge on thy self, thou wilt do it too lightly; if on thy enemy, too heavily. It belongeth therefore to God to revenge to thee to forgive.

And in testimony that thou hast freely forgiven him, pray unto God for the forgiveness of his fault, and the amendment of his life; and the next time that occasion is offered, (and it lies in thy power) do him good, and rejoyce in doing of it: for he that doeth good to his Enemies, shews himself the Child of God, and his reward is with God his Father.

5. Use not sleep as a mean to satiate the foggy litherness of thy flesh, but as a Medicine to refresh thy tired senses and members; sufficient sleep quickneth the mind, and reviveth the Body, but immoderate sleep dulls the one, and fatneth the other.

6. Remember that many go to Bed and never rise again, till they be awakened and raised up by the fearful sound of the last Trumpet. But he that sleepeth and awakeneth with Prayer, sleeper and awakeneth with Christ. If therefore thou desirest to

Mihi vindicta dicit Dominus. Rom. 12. 10. Non est tibi jus in servum alienum, imo in conservum tuum.

Cui semel ignoveris, cura ut illi sentiat bonam fide id esse actum, & quā in re illum jurare potes experiatum te amicum Vives.

Mat. 35 44.

In vita tempus quod somno impeditur, non est vita, vita enim vigilia est.

sleep securely, and safely; yield up the self into the hands of God, whilst thou art waking; and so go to bed with a reverence of God's Majesty, and consideration of thine own misery, which thou mayst imprint in thy heart in some measure, by these and the like Meditations.

Read a Chapter in the same order as was prescribed in the Morning, and when thou hast done, kneel down on both thy knees at the Beds-side, or some other convenient place in thy Chamber, and lifting up thy heart, thine eyes, and hands, to thy heavenly Father, in the name and mediation of his holy Son Jesus, praying unto him, if thou hast the gift of Prayer.

1. Confessing thy sins, especially those which thou hast committed that day.
 2. Craving most earnestly (for Christ his sake) pardon and forgiveness for them.
 3. Requesting the assistance of his holy Spirit for amendment of life.
 4. In giving thanks for benefits received, especially for thy preservation that Day.
 5. Praying for rest and protection that Night.
 6. Remembering the state of the Church, the King, and the Royal Posterity, our Ministers, and Magistrates, and our Brethren, visited or persecuted.
 7. Lastly, Commending thy self and all thine to his gracious custody.
- And which thou mayst do in these or the like words.

A Prayer

A Prayer for the Evening.

○ Most gracious God and loving Father, who art about my bed, and knowest my down-lying, and mine up-rising, and art near unto all that call upon thee in truth and sincerity. I wretched Sinner do beseech thee, to look upon me with the eyes of thy mercy, and not to behold me as I am in myself; for then thou shalt see but an unclean and defiled creature conceived in sin, and living in iniquity; so that I am ashamed to lift mine eyes to Heaven, knowing how grievously I have sinned against Heaven, and before thee: For, O Lord, I have transgressed all thy Commandments, and righteous Laws, not only through negligence and infirmity, but often times through wilful presumption; contrary to my knowledge; yea contrary to the motion of thy Holy Spirit reclaiming me from them, so that I have wounded my conscience, and grieved thy holy Spirit, by whom thou hast sealed me to the day of Redemption. Thou hast consecrated my Soul and Body to be the Temples of the Holy Ghost; I wretched Sinner have defiled both, with all manner of pollution and uncleanness. My Eyes in taking pleasure to behold vanity, mine Ears in hearing impure and unchaste speeches, my Tongue in leasing and evil speaking; my Hands are so full of impurity, that I am ashamed to lift them up unto thee, and my Feet have carried me after mine

Psalm 139

23.

Psalm 145.

18.

Psalm 51.

Heb. 29 6.

Luke 15. 18.

Capt. 9. 1.

Eph. 4. 30.

Psalm 119.

17.

Psalm 6. 5.

Isa. 6. 5.

Rom. 3, 15.
16.

Gen. 6.5.

Pfal 40. 12.

Ilsa. 1, 6.

2 Sam. 6. 22

2 John 3. 20.

own way : my understanding and reasoning, which are so quick in all earthly matters, are only blind and stupid, when I come to meditate or discourse of spiritual and heavenly things ; my memory, which should be the treasury of all goodness, is not so apt to remember any thing, as those things which are vile and vain; yea, Lord, by woful experience I find, that naturally all the imaginations of the thoughts of mine heart are only evil continually. And these my sins are more in number than the hairs which grow upon mine head : and they have grown over like a loathsome Leprosie, that from the crown of my head to the sole of my foot, there remains no part which they have not infected ; they make me seem vile in mine own eyes, how much more abominable must I then appear in thy sight ? and the custom of sinning hath almost taken away the conscience of sin, and pulled upon me such dulness of sense, and hardness of heart, that thy judgments denounced against my sins, by the faithful Preachers of thy Word, do not terrifie me to return unto thee unfeigned Repentence for them. And if thou Lord, shouldst but deal with me according to thy justice, and my desert, I should utterly be confounded and condemned. But seeing that of thine infinite mercy thou hast spared me so long, and still waitest for my Repentance ; I humbly beseech thee for the bitter death and bloody passions sake, which Jesus Christ hath suffered

ed for me, that thou wouldst pardon and
 forgive unto me all my sins and offences,
 and open unto me that ever-streaming foun-
 tain of the blood of Christ which thou hast
 promised to open under the New Testa-
 ment to the penitent of the house of Da-
 vid, that all my sins and uncleanness may
 be so bathed in his blood, buried in his death,
 and hid in his wounds, that they may ne-
 ver be more seen to shame me in this life,
 and to condemn me before the Judgment-
 seat in the World which is to come. And
 forasmuch, O Lord, as thou knowest, that
 it is not in man to turn his own heart, unless
 thou dost first give him grace to convert; and
 seeing that it is as easie with thee to make
 me righteous and holy, as to bid me to be
 such: O my God, give me grace to do
 what thou commandest, and then command
 what thou wilt, and thou shalt find me
 willing to do thy blessed wil. And to
 this end give unto me thy holy Spirit,
 which thou hast promised to give (to the
 worlds end) unto all thine elect people. And
 let the same thy holy Spirit purge my heart
 heal my corruption, sanctifie my nature, and
 consecrate my soul and body, that they may
 become Temples of the Holy Ghost, to serve
 thee in righteousness and holiness all the
 days of my life; and when (by the directi-
 on and assistance of thy holy Spirit) I shall
 finish my course in this short and tran-
 sitory life, I may chearfully leave this
 world, and resign my Soul into thy Fa-
 therly hands, in assured confidence of en-
 joying

Zach. 13. 1.

Jer. 20. 23.

 Da Domine
 quod jubes
 & jube quod
 vis. Aug.

Mat. 28. 20.

John 16. 1.

1 Cor. 3. 15.

17,

Luke 1. 14.

Acts 19. 25.

2 Tim. 2. 7.

Psalm. 31.

Mat. 25. 36. joying everlasting life with thee in thine
 2 Tim. 4. 8. heavenly Kingdom, which thou hast prepared for thine elect Saints who love the Lord Jesus and expect his appearing.

In the mean while, O Father I beseech thee, let thy *holy Spirit* work in me such a serious Repentance, as that I may with tears lament my sins past, with grief of heart be humbled for my sins present, and with all my *endeavours* resist the like filthy sins in time to come. And let the same thy *holy Spirit* likewise keep me in the unity of the Church, lead me in the truth of thy Word, and preserve me that I never swerve from the same to Popery, nor any other error or false Worship. And let thy spirit open mine eyes more and more to see the wondrous things of thy Law, and open my lips, that my mouth may daily defend thy Truth, and set forth thy praise. Increase in me those good gifts which of thy mercy thou hast already bestowed upon me, and give unto me a penitent spirit, a chaste heart, a contented mind, pure affections, wise behaviour, and all other graces, which thou seeest to be necessary for me to govern my heart in thy fear, and to guide all my life in thy favour; that whether I live or die, I may live and die unto thee, who art my God and my Redeemer.

And here (O Lord) according as I am bound, I render unto thee from the Altar of my humblest heart, all possible thanks, for all those blessings and benefits which so graciously and plentifully thou hast be

Psal. 118.
 1, 2.

Psal. 51. 25.

Psal. 119. 14

bestowed upon my soul & body, for this life, and for that which is to come; namely for my Election, Creation, Redemption, Vocation, Justification, Sanctification, and Preservation from my Childhood, until this present day and hour; and for the firm hope which thou hast given me of my glorification. Likewise for my health, wealth, food, rayment, and prosperity; and more especially, for that thou hast defended me this day now past, from all perils and dangers, both of body and soul, furnishing me with all necessary good things that I stand in need of. And as thou hast ordained the day for man to travel in, and the night for him to take his rest. So I beseech thee, sanctifie unto me this nights rest and sleep, that I may enjoy the same as thy sweet blessing and benefit; that so this dull and wearied body of mine, being refreshed with moderate sleep and rest, I may be the better enabled to walk before thee, doing all such good works as thou hast appointed, when it shall please thee by thy Divine Power to waken me the next morning. And whilst I sleep, do thou O Lord, who art the keeper of Israel, *Psal. 121. 4.* that neither stumblest nor sleepest, watch over me in thy holy providence, to protect me from all dangers, so that neither the *Apoc. 13. 7.* evil Angels of Satan, nor any wicked Enemy, may have any power to do me any harm, or evil, and to this end give a charge unto thy holy Angels, that they at thine appointment, may pitch their tents round about me.

Pro. 18. 10

me, for my defence and safety: as thou hast promised that they should do *unto them that fear thy name*. And knowing that thy Name is a *strong Tower of defence unto all those that trust therein*; I here commend my self (and all that do belong unto me) unto thy holy protection and custody. If it be thy blessed wil to call for me in my sleep, O Lord, for *Christ's sake*, have mercy upon me, and receive my soul into thy heavenly Kingdom. And if it be thy blessed pleasure to add more days unto my life, O Lord, add more amendment unto my days, and wean my mind from the love of the world, and worldly vanities; and cause me more and more to settle my conversation on *heavenly things*, and perfect daily in me that good work which thou hast begun, to the glory of thy Name, and the salvation of my sinful Soul. O Lord, I beseech thee likewise, save and defend from all evil and danger thy whole Church, our King *Charles*, Queen *Mary*, the noble and hopeful Prince *Charles*, with the rest of the Royal Progeny, the religious Lady *Elisabeth*, the King's only Sister, and her Princely issue; keep them all in the *successity* of thy Truth; and prosper them in all grace and happiness. Bless the Nobility, Ministers, and Magistrates of these Churches and Kingdoms, each of them with those graces which are expedient for thy place and Calling. And be thou, O Lord, a comfort and consolation to all thy people whom thou hast thought meet,

meet to visit with any kind of sickness, crosses, or calamity. Hasten, O Father, the coming of our Lord Jesus Christ: make me ever mindful of my last end, and of the reckoning that I am to make unto thee therein; and in the mean while carefully so to follow Christ in the Regeneration during this life, as that with Christ I may have a portion in the resurrection of the just, when this mortal life is ended. These graces, and all other blessings, which thou O Father, knowest to be requisite and necessary for me, I humbly beg and crave at thy hands, in the Name and Mediation of Jesus Christ thy Son, and in that form of Prayer, which he himself hath taught me to say; *Our Father, &c.*

Apoc. 6. 10, and 12, 20.

Mat. 19. 21.

Luke 13. 14.

Another short Evening Prayer.

O Eternal God and heavenly Father, if I were not taught and assured by the promises of the Gospel, and the examples of Peter, Marie Magdalen, the Publican, the Prodigal Child, and many other Penitent Sinners, that thou art so full of Compassion, and so ready to forgive the greatest Sinners, who are beset with sin, at what time soever they return unto thee, with penitent hearts lamenting their sins, and imploring thy grace, I should despair of my own sins, and be utterly discouraged from presuming to come into thy presence; considering the hardness of my heart

Luke 22. 61.

Luke 7. 47.

Luke 18. 14.

Luke 15. 2.

Psal. 133. 8.

Mat. 11. 28.

Ezek. 18. 21.

22. &c.

heart, the unruliness of my affections, and the uncleanness of my conversation, by means whereof I have transgressed all thy Law, and deserved thy curse which might cause my body to be smitten with some fearful Disease, my Soul to languish with the death of sin, my good name to be traduced with scandalous reproaches, and make mine Estate liable to all manner of crosses and casualties. And I confess, O Lord, that thy mercy is the cause that I have not been so long ago confounded. But O my God, as thy mercy only staid thy judgment from falling upon me hitherto, so I humbly beseech thee, in the bowels of thy mercy in Jesus Christ (in whom thou art well pleased) that thou wilt not deal with me according to my deserts, but that thou wouldst freely and fully remit unto me all my sins and transgressions, and that thou wouldst wash them clean from me with the virtue of that most precious blood, which thy Son Jesus Christ hath shed for me; for he alone is the Physician, and his Blood only is the medicine that can heal my sickness; and he is the true Brazen Serpent that can cure that poison wherewith the fiery serpents of my sins have stung and poisoned my sick and wounded soul. And give me I beseech thee thine holy spirit, which may assure me of mine adoption, and that may confirm my faith, increase my repentance, enlighten my understanding, purifie my heart, rectifie my will, and affections, and so sanctifie me through

out.

Gal. 3. 10.
James 3. 24.
Mal. 3. 6.
Col. 3. 12.
Mat. 3. 17.
Psalm 25. 7.
Psalm 28. 4.
Hos. 14. 2.
Isa. 1. 16, 18.
Mat. 9. 12.
1 John 1. 17.
John 3. 14.
Gal. 4. 7.
1 Thes. 5. 23.

out that my whole body, soul and spirit, may
 be kept unblamable, until the glorious com-
 ing of the Lord Jesus Christ. And now, O
 Lord, I give thee hearty thanks and
 praise, for that thou hast this day pre-
 served me from all harms and perils, not-
 withstanding all my sins and ill deserts.
 And I beseech thee likewise defend me
 this night from the roaring Lion, which
 night and day seeketh to devour me. Watch
 thou, O Lord, over me this night, to keep
 me from his temptations and tyranny, and let
 thy mercy shield me from his unappeasa-
 ble rage and malice. And to this end, I
 commend my self into thy hands and pro-
 tection, beseeching thee, O my Lord and
 God, not to suffer Satan, or any of his evil
 members, to have power to do unto me any
 hurt or violence this night. And grant
 good Lord, that whether I sleep or wake,
 live or die; I may sleep, wake, live and die
 unto thee, and to the glory of thy Name and
 the salvation of my soul. Lord, bless and
 defend all thy chosen people every where.
 Grant our King a long and happy Reign
 over us. Bless our gracious Queen Mary,
 with their Princely Progeny, the Lady E-
 lizabeth the Kings only Sister, and her
 Princely issue, together with all our Ma-
 gistrates and Ministers; comfort them who
 are in misery, need, or sickness; Good Lord,
 give me grace to be one of those Wise Vir-
 gins, which may have my heart prepared like
 a Lamp furnished with the Oil of Faith, and
 light of good works to meet the Lord
 Jesus

1 Pet. 5. 8.

Psal. 13. 5.

Mat. 25. 2.

Jesus the sweet Bridegroom of my Soul his second and sudden coming in Glory. Grant this, good Father, for Christ Jesus sake, my only Saviour and Mediator, whose blessed Name, and in whose words I call upon thee, as he hath taught me; *Our Father, &c.*

Afterwards say,

Thy grace, O Lord Jesus Christ, thy love O heavenly Father, thy comfort and consolation, O holy and blessed Spirit, be with me and dwell in my heart, this night and ever more. Amen.

Then rising in an holy reverence meditate, as thou art putting off thy Cloaths.

Things to be meditated upon as thou art putting off thy Cloaths

Nudus in
hunc mun-
dum veni,
nudus quo-
que abibo,
Luke 16, 2.
Mat, 22. 42,
Job 17. 13,
Ut somnus
mortis, sic
lectus ima-
go sepul-
chri.

Mat. 12. 40.
1 Thef. 4. 13,

1. **T**hat the day is coming when thou must be as barely unstript of all that thou hast in the World, as thou art now of thy Cloaths: thou hast therefore henceforth but the use of all things as a Steward for a time; and that upon accounts. While therefore thou art trusted with this stewardship, be wise and faithful.

2. When thou seeest thy Bed, let it put thee in mind of thy Grave, which is now the Bed of Christ; for Christ (by laying his holy Body to rest three days, and three nights in the Grave) hath sanctified, and (as it were) warmed it for the Bodies of his Saints to rest and sleep in, till the

More

morning of the Resurrection; so that now
 into the faithful, Death is, but a sweet
 sleep, and the grave but *Christ's bed*, where
 their bodies rest and sleep in peace, until
 the joyful morning of the Resurrection day
 shall dawn unto them.

Isa. 57. 1.

Isa. 26. 1, 3

Let therefore thy Bed-cloaths repre-
 sent unto thee the mould of the Earth,
 that shall cover thee; thy sheets, thy wind-
 ing sheet; thy sleep, thy death, thy waking,
 thy Resurrection. And being laid down
 in thy bed, when thou perceivest sleep to
 approach, say, *I wil lay me down and sleep*
in peace, for thou Lord only makest me dwell
in safety.

Psal, 4, 8.

Thus religiously opening every Morn-
 ing thy Heart, and shutting it up again
 every Evening, with the Word of God,
 and Prayer, as it were with a lock and
 key, and so beginning the Day with God's
 Worship, continuing it in his fear, and
 ending it in his favour, thou shalt be-
 sure to find the blessing of God upon all
 thy days labours and good endeavours
 and at night thou mayst assure thy self
 that thou shalt sleep safely and sweetly
 in the arms of thy heavenly Father's pro-
 vidence.

Thus far of the Piety which every Chri-
 stian in private ought to practise every day
 Now followeth that which he (being a House-
 holder) must practise publicly with his
 Family.

Medi-

Meditations for Household Piety.

1. IF thou be called to the government of a Family, thou must not hold it sufficient to serve God, & live uprightly in thine own person, unless thou cause all under thy charge to do the same with thee. For the performance of this duty, God was so well-pleased with Abraham, that he would not hide from him his Counsel. For (saith God) I know him, that he will command his Sons, and his household after him, that they keep the way of the Lord to do Righteousness and judgment, that the Lord may bring upon Abraham that he hath spoken unto him. And Abraham had 319 men-servants, which were thus born and catechised in his house. With whose help he rescued also his Nephew Lot from the captivity of his Enemies. And religiously valiant Joshua protested before all the people, that if they would fall away from the true Worship of God, yet that he and his house would serve the Lord. And God himself gives a special charge to all his Householders, that they do instruct their Family in his word & train them up in his fear and service. These words which I commanded thee this day shall be in thy heart, & thou shalt teach them continually unto thy children, and shalt talk of them when thou tarriest in thine house, and as thou walkest by the way, and when thou liest down, and when thou risest up, &c. Thou shalt fear the Lord thy God, and serve him
- Gen. 18. 17, 19.
- Gen. 14. 4.
- Josh. 24. 15.
- Deut. 6. 7.
- Psal. 102. 6.

David

David, according to this Law, had so ordered his Family that no deceitful person should dwell in his house, but such as would serve God and walk in his way; and religious Hester had taught her Maids to serve God in fasting & prayer. And (the more to further thy Family in the zeal of Religion) settle over thy chiefest affection on those whom thou shalt perceive to be best addicted to true Religion. This also will turn to their own advantage in a double respect.

1. God will rather bless and prosper the labor and handy-works of such godly servants. For Laban perceived, that God blessed him for Jacob's sake. And Potiphar saw that the Lord made all that Joseph did to prosper in his hand; yea, when innocent Joseph was cast into prison, his keeper saw that what soever he did, the Lord made him to prosper; and therefore the keeper committed all the charge of the prisoners into Joseph's hand. 2. The trulier a man doth serve God, the faithfuller he will serve thee.

2. If every Householder were thus careful, according to his duty to bring up his Children and Family in the service and fear of God in his own house, then the house of God should be better filled & the Lord's Table more frequented every Sabbath day; and the Pastor's publick preaching and labor would take more effect than it doth. The streets of Towns and Cities would not abound with so many Drunkards, Swearers, Whoremongers, and prophane Scorners of true Piety & Religion; West-

Hest. 4. 16.

Gen. 30. 27.

Gen. 39. 3.

Gen. 39. 22.

23.

minster

minster-Hall would not be so full of Contentions, wrangling Suits, and unchristian Debates; and the Prisons would not be every Sessions so full of Thieves, Robbers, Traitors, and Murderers. But (alas) most Housholders make no other use of their Servants, than they do of *their Beasts*. Whilst thy may have their Bodies to do *their service*, they care not if their Souls serve *the Devil*. Yet the common complaint is, that *faithful and good servants* are scarce to be found. True, but the reason is, because there are so many *profane and Irreligious Masters*; For, the example and instruction of a *godly and Religious Master* will make a good and faithful Servants, as may witness the examples of *Abraham, Joshua, David, Cornelius, &c.* who had good Servants, because they were religious Masters, such as were careful to make their servants *Good's servants*.

Psal, 127, 1. 2, It is the chief labour and care of most men, to raise and to advance their House; yet let them rise up early and lie down late, and eat the bread of carefulness, all will be but in vain; for, except the Lord build the House, that is, raise up a family, they labour in vain. For God hath sealed this as an irrevocable Decree, that he will pour his wrath upon the Familie, that call not upon his Name; yea, God will take the wicked and pluck him out of his Tabernacles, and root him out of the Land, &c. yea, when his iniquities are full, he will make the Land to syne out every Canaanite, Religion then, and the ser-

Jer. 10. 25, 11a, 52, 5, Gen, 15, 16, Lev, 18. 15,

vice of God in a Family, is the best building and surest entailing of house & land to a Man, and his posterity; for the righteous Man shall inherit the Land, and dwell therein for ever. Psal. 37. 9.

As therefore if thou desirest to have the blessing of God upon thy self, and upon thy Family, either before or after thine own private devotions, call every morning all thy Family to some convenient Roome; and first, either read thy self unto them a Chapter in the Word of God, or cause it to be read distinctly by some other. If leisure serve, thou mayst admonish them of some remarkable Notes: and then kneeling down with them in reverent sort, as is before described, pray with them in this manner.

Morning Prayer for a Family.

O Lord our God and heavenly Father, who art the only Creator and Governor of Heaven and Earth, and all things therein contained, we confess that we are unworthy to appear in thy sight and presence, considering our manifold sins, which we have committed against Heaven and before thee; and how that we have been born in sin, and do daily break thy holy Laws and Commandment, contrary to our knowledge & consciences albeir that we know that thou art our Creator, who hast made us; our Redeemer, who hast bought us with the blood of thine only begotten Son; and our Comforter,

Origen would have the word expounded in Christian houses.

Hom. 9. in Lev.

Augustine saith, That what the Preacher is in the Pulpit, the same the Householder is in the house.

who bestowed upon us all the good and holy graces which we enjoy in our Souls and Bodies. And if thou shouldst but deal with us, as our wickedness and unthankfulness have deserved, what other thing might we (O Lord) expect from thee but shame and confusion in this life, and in the World to come, wrath, and everlasting condemnation? Yet, O Lord, in the obedience of thy Commandment, and in the confidence which we have in thy unspeakable and endless mercy in thy Son our Saviour Jesus Christ, we thy poor Servants appealing from thy Throne of Justice (where we are justly lost and condemned) to thy Throne of Grace (where mercy reigneth, to pardon abounding sin) do from the bottom of our hearts most humbly beseech thee, to remit and forgive unto us all our offences and misdeeds, that, by the virtue of the precious Blood of Jesus Christ, thy innocent Lamb, which he so abundantly shed (to take away the sins of the world) all our sins, both original and actual, may be so cleansed and washed from us, that they may never be laid to our charge, nor ever have power to rise up in judgment against us. And We beseech thee, good Father, for Christ his Death and Passion sake, that thou wilt not suffer to fall upon us that fearful curse and vengeance, which thy Law hath threatned, and our sins have justly deserved. And forasmuch, O Lord, as we are taught in thy Word, that Idolatres, Adulterers,

terers, Covetous men, Contentious persons, Drunkards, Gluttons, and such like inordinate livers, shall not inherit the Kingdom of God; pour the grace of thy Holy Spirit into our hearts, whereby we may be enlightened to see the filchiness of our sins, and abhor them, and may be more and more stirred up to live in newness of life, and love of thy Majesty; so that we may daily increase in the obedience of thy Word, and in a conscionable care of keeping thy Commandments.

And now, O Lord, we render unto thee most hearty thanks, for that thou hast elected, created, redeemed, called, justified and sanctified us in good measure in this life, and given us an assured hope that thou wilt glorify us in thy heavenly Kingdom, when this mortal life is ended. Likewise we thank thee for our life, health, wealth, liberty, prosperity, and peace; especially, O Lord, for the continuance of the Holy Gospel among us, and for sparing us so long, and granting us so gracious a time of repentance. Also we praise thee, for all other thy mercies bestowed upon us, more especially, for preserving us this night past, from all dangers that might have befallen our souls or bodies. And seeing thou hast now brought us safe to the beginning of this day, we beseech thee protect and direct us in the same. Bless and defend us in our going out and coming in this day, and evermore. Shield us, O O Lord, from the tentations of the Devil,

and grant us the custody of thy holy *Angels* to defend and direct us in all our ways.

And to this end we recommend our selves, and all those that belong unto us, and are abroad from us, into thy hands, & *Almighty tuition*; Lord, defend them from all evil, prosper them in all graces, and fill them with thy goodness. Preserve us likewise this day from falling into any gross sin, especially those whereunto our natures are most prone. Set a watch before the door of our lips, that we offend not thy Majesty by any rash or false Oaths or by any lewd or lying speeches; give, unto us *patient minds, pure and chaste hearts,* and all other graces of thy spirit, which thou knowest to be needful for us, that we may be the better enabled to serve thee in holiness and righteousness. And seeing that all mens labour without thy blessing is in vain, bless every one of us in our several places and callings, direct thou the works of our hands upon us, even prosper thou our handy work: (for except thou guide us with thy grace, our endeavours can have no good success.) And provide for us all things, which thou O Father, knowest to be needful for every one of us in our souls and bodies this day. And grant that we may so pass through the pilgrimage of this short life, that our hearts being not settled upon any transitory things which we meet with in the way, our souls may every day be more and more

rauiſhed

ravished with the love of our home; and
shine everlasting Kingdom.

Defend likewise, O Lord thy univer-
sal Church, & every particular member
thereof; especially we beseech thee to
continue the peace and posterity of these
Churches and Kingdoms wherein we live.
Preserve and defend from all evils and
dangers our gracious King *Charles*, Queen
Mary, our hopeful Prince *Charles*, with
the rest of the Royal Progeny, the Reli-
gious Lady *Elizabeth*, the King's only
Sister, and her Princely Issue; Multiply
their days in *bliss* and *felicity*, and after-
wards crown them with everlasting joy
and glory. Bless all our Ministers and
Magistrates with all graces needful for
their places, and govern thou them that
they may govern us in *peace* and *godliness*,
and of thy mercy, O Lord comfort all our
Brethren that are distressed, sick, or any
way comfortless, especially, those who
are *afflicted* either with an *evil Conscience*,
because they have sinned against thy Word
or for a *good Conscience*, because they wil-
not sin against thy truth. Make the first
to know, that not one drop of the blood
of *Christ*, was a drop of *vengeance*, but all
drops of grace, powerful to procure par-
don upon *repentance*, for the greatest sins
of the chiefest sinner in the world. And for
the other, let not, O Lord, thy long suf-
ferance either too much *discourage* them,
or too much *incourage* their enemies; but
grant them patience in suffering, and a

gracious and speedy deliverance, which way may best stand with thy glory, and their comfort. Give every one of us *grace* to be always mindful of his last end, and to be prepared with faith and repentance, as with a *wedding garment*, against the time that thou shalt call for us out of this sinful world. And that in the meanwhile we may so in all things, and above all things seek thy *Glory*, that when this mortal life is ended, we may then be made partakers of *immortality*, and life eternal, in thy most blessed and glorious Kingdom.

These and all other graces which thou, O Father, seest to be necessary for us, and for thy whole Church, we humbly beg and crave at thy hands, concluding this our imperfect prayer, in that absolute form of Prayer, which Christ himself hath taught us, saying: *Our Father, &c.*

After Prayers, let every one of thy Household (taking in the fear of God such a break, fast, or refreshing as is fit) depart: the children to school, the servants to their work, every one to his office, the Master and Mistress of the family to their Calling, or to some honest exercises for recreation, as they think fit.

The Practice of Piety at Meals, and the manner of feeding.

Before Dinner and Supper, when the Table is covered, ponder with thyself upon these Meditations, to work a deeper

deeper impression in thy heart, of God's fatherly providence and goodness towards thee.

Meditations before Dinner and Supper.

1. *V* Editare that Hunger is like the sickness called a *Wolf*, which if thou dost not feed will devour thee, and eat thee up; and that Meat and Drink are but as *Phisick*, or means which God hath ordained, to relieve and cure this natural infirmity and necessity of Man. Use therefore to eat, and to drink, rather to sustain and refresh the *weakness* of Nature, than to satisfy the sensuality and delights of the flesh. Eat therefore to live, but live not to eat. A Scavenger whose living is to empty, is to be preferred before him that liveth but to fill Privies. There is no service so *base*, as for a Man to be a slave to his Belly. The Apostle termeth such, & ad majora Belly gods, *Phil. 3. 19.* Therefore we may boldly term them as the Scriptures do their Idols, 2 *Gullulim*, Duncy gods, *Hab. 2. 18. 19.* 2 *Kings 17. 12.* And as no one sin makes a man more to resemble a *beast*, than eating and drinking; so the abuse of eating and drinking to surfeiting, drunkenness and *spew*. which signifying, makes a Man more vile than a *beast*. fieth Man's
2. Meditate on the omnipotency of God, dung, as who made all these Creatures of nothing; *Exod. 4. 17.* of his *Wisdom*, who feederh so many infinite Creatures, through the universal World, maintaining all their lives, which

Mar: 5. 45:
Acts 14. 17:

Hanc ob
causam
Gentiles
mensas sa-
cra & festa
nomina-
bant:

1 S. Austin
had written
over his Ta-
ble, Quis
quis an at
dictis ab-
sentem ro-
dere ami-
cum; hanc
mensam ve-
ritatem nove-
rit esse sub i.
Possil. de
vita Aug:
Luke 9. 16;
Mark 6. 41:
& 8. 6.
Luke 24:
John: 6. 11
Mark 14. 26.
Deut: 8. 10.
1 Sam: 9. 12
Joel 1. 26.
Acts 17. 35:

he hath given them; which surpasse h
the wisdom of the Angels in Heaven and
of his clemency and goodness in feeding his
very enemies.

3. Meditate, how many sorts of Crea-
tures, as Beasts, Fish, and Fowl have lost
their lives, to become food to nourish
thee; & how God's Providence from re-
mote places hath brought all those por-
tions together on thy Table for thy nourish-
ment; and how by these *dead Creatures*
he maintains thee in *health and life*.

4. Meditate, that seeing thou hast so
many pledges of God's fatherly bounty,
goodness and mercy towards thee, as
there are dishes of meat at thy Table;
O suffer not in such a place, so gracious a
God to be abused by scurrility, ribaldry
or swearing; or thy fellow-brother, 1 by
disgraceful back-biting, raunting, or
flandering,

5. Meditate, how that thy Master Je-
sus Christ did never eat any food, but first
he blessed the Creatures, & gave thanks
to his heavenly Father for the same: And
after his last Supper, we read that he
sung a Psalm. For this was the Com-
mandment of God, *When thou hast eaten &
filled thy self, thou shalt bless the Lord thy
God, &c.* This was the practice of the Pro-
phets: For the people would not eat at their
Feasts, till Samuel came to bless their
Meat. And sai h Joel. to Gods people,
*You shall eat and be satisfied, and praise the
Name of the LORD your G O D.* This also
was

was the practice of the *Apostles*. For Saint Paul in the Ship gave thanks before Meat, in the presence of all the people that were therein. Imitate thou therefore in so holy an action, so blessed a Master, and so many worthy Presidents that have followed him, and gone before thee. It may be, because thou hast never used to give thanks at Meals, therefore thou art now ashamed to begin. Think it no shame to do what Christ did; but be rather ashamed that thou hast so long neglected so Christian a Duty. And if the Son of God & 21. 6: gave his Father such great thanks for a dinner of Barley Bread and broiled Fish, What thanks should such a sinful man as thou art, render unto God, for such variety of good and dainty cheer? how many a true Christian would be glad to fill his belly with the morsels which thou *refusest* and do lack that which thou *leavest*; How hardly do others labour for that which they eat, & thou hast thy food provided for thee, without either care or labor? To conclude if Pagans, and Idolaters, at their feasts were accustomed to praise their false goods: what a shame is it for a Christian (at his dinners & suppers) not to praise the true God in whom we live, move, and have our being. Dan: 5: 14: Acts 17. 28.

6. Meditate that thy body which thou dost now so daintily feed, must be (thou knowest not how soon) meat for worms, when thou shalt say to corruption, thou art my father, and Job 17: 4: to the worms, thou art my mother, and my sister.

7. Meditate, how that many a Man's
 Palm 69. 22 *Table is made his snare*, so that through his
 Gn. 3. 17 *intemperancy and unthankfulness*, the
 1 Tim. 4. 4. 5. *meat which should nourish his body, kills*
 Mat. 4. 4 *him with a surfeit; insomuch that more*
 Levit. 26. 26 *are killed with this snare, than with the*
 Ezek. 4. 26 *Sword, and seeing that since the curse,*
 Ex. 5. 16. *the use (as of all Creatures, so likewise)*
 1 Sam. 9. 13 *of Meat and Drink is to us unclean, - till*
 Mar. 4. 19: *the same be sanctified by the Word of God*
 Luk. 24. 30 *and Prayer; and that man liveth not by*
 1 Cor. 10. 16 *bread only, but by the Word of God's Ordi-*
 1 Thes. 5. 18, *nance and his Blessing, which is called the*
 Eccles. 10. 17 *staff of bread. Sit not therefore down to*
 Luk. 21. 34: *eat before you pray, and rise not before*
 Eccl. 31. 30: *you give God thanks. Feed to suffice na-*
 Neh. 5. 17 *ture, yet rise with an appetite, and remem-*
 Amos 6. 6: *ber thy poor Christian Brethren, who suf-*
fer hunger, and want those good things,
wherewith thou dost abound.

These things, or some of them premeditated
(if there be not a Samuel present) lift up,
 1 Sam. 9. 12: *with all comely reverence, thy heart with*
 Mar. 14. 19. *thy hands and eyes, unto the great Creator*
and Founder of all Creatures, and before
Meat pray unto him thus.

Grace before Meat.

Psalm 104. **O** Most gracious God, and loving Fa-
 27, *ther, who feedest all creatures li-*
 Joel 1. 10: *ving, which depend upon thy divine provi-*
 Psal. 147. 9: *dence; we beseech thee sanctifie these crea-*
 Job 39. 3: *tures which thou hast ordained for us;*
 1 Tim. 4. 5: *give them virtue to nourish our bodies in*
life.

life and health, and give us grace to receive them *soberly and thankfully*, as from 1 Reg. 19. 8. thy hands, that so in the strength of these and other thy blessings, we may walk in the uprightness of our hearts, before thy face this Day, and all the days of our lives, through Jesus Christ our Lord and only Saviour. *Amen.*

Or thus :

Most gracious God, and merciful Father, we beseech thee *sanctifie* these Creatures for our use; make them *healthful* for our nourishment, and us thankful for all thy blessings, through Christ our Lord and Saviour. *Amen.*

Another Grace before Meat.

O Eternal God, in whom we live, move, and have our being, we beseech thee to bless unto thy Servants these Creatures that in the strength of them we may live to the setting forth of thy praise and glory; through Jesus Christ our Lord and only Saviour. *Amen.*

After every Meal be careful of thy self and Family, as Job was for himself and his Children, Job 1. 4. lest that in the cheerfulness of eating and drinking, some speech hath slipped out, which might be either offensive to God, or injurious to Man, and therefore with the like comely gesture and reverence give thanks unto God, and pray in this manner.

Blessed

Blessed be thy holy Name, O Lord, our God, for these thy good Benefits, wherewith thou hast so plentifully at this time refreshed our bodies, O Lord, vouchsafe likewise to feed our souls with the spiritual food of thy holy Word and Spirit unto life everlasting. Lord defend & save thy whole Church, our gracious King Charles, Queen Mary, the noble and hopeful Prince Charles, and all the Royal Progeny; the religious Lady Elizabeth, the Kings only sister, and her Princely issue, forgive us our sins and unthankfulness, pass by our manifold infirmities, make us mindful of our last end, and of the reckoning that we are to make to thee therein, and in the mean while grant unto us health; peace, & truth, in Jesus Christ, our Lord and only Saviour. Amen.

Or thus:

Blessed be thy holy Name (O Lord) for these thy good Benefits wherewith thou hast refreshed us at this time. Lord forgive us all our sins and frailties; save and defend thy whole Church, our King, and his Royal Posterity, and grant us health, peace, and truth, in Christ our only Saviour. Amen.

Or thus.

WE give thee thanks (O heavenly Father, for feeding our Bodies so graciously with thy good Creatures to this temporal life; beseeching thee likewise to feed our Souls with thy holy word unto life everlasting. Defend (O Lord) thine

thine universal Church, the King, and Royal Posterity, and grant us continuance of thy grace and mercy, in Christ our only Saviour. Amen.

The Practice of Piety at Evening.

At Evening, when the due time of repairing to rest approacheth, call together again all thy Family. Read a Chapter in the same manner that was prescribed in the Morning. Then in holy imitation of our Lord and his Disciples) sing a Psalm. But in singing of Psalms, either after Supper, or at any other time, observe these Rules.

Rules to be observed in singing of psalms.

1. Beware of singing Divine psalms for any ordinary recreation, as do Men of impure spirits, who sing holy psalms intermingled with profane Ballads.

They are God's word, take them not in thy mouth in vain.

2. Remember to sing Davids psalms with Davids spirit.

3. Practice Saint Pauls Rule, I will sing with the spirit, but I will sing with the understanding also.

4. As you sing, uncover your heads, and behave your selves in comely reverence as in the sight of God, singing to God in God's own words; but be sure that the matter make more melody in your hearts

Mat: 22: 3:

1, 5:

1 Cor: 4: 1:

1 Cor: 11: 4:

Ephes: 5: 19:

Col: 3: 16:

hearts than the Musick in our ears : for the singing with grace in our hearts , is that which the Lord is delighted withal , according to that old Verse,

*Non vox , sed votum ; non musica chordula
sed cor ;*

Non clamans , sed amans psallit in aure Dei.
Tis not the voice , but vow ;

*Sound heart , not sounding string ;
True zeal , not outward shew ,
That in God's ear doth ring.*

5. Thou mayst (if thou think good) sing all the *Psalms* over in order ; for all are most Divine and comfortable ; but if thou wilt chuse some special *Psalm* , as more fit for some times and purposes (and such as by the oft usage, thy people may the easier commit to memory.)

Then sing,

In the Morning , *Psalm* 3. 5. 16. 22. 144.

In the Evening, *Psalm* 4. 127. 141 For mercy
after a sin committed , *Psalm* 51. 103,

In sickness or heaviness, *Psalm* 6. 13. 88,
90. 91. 137. 146,

When thou art recovered *Psalm* 30. 32.

On the Sabbath-Day *Psalm* 19. 92. 95.

In the time of Joy, *Psalm* 80. 98. 107. 136,
145.

Before Sermon , *Psalm* 1. 12. 147. the 1,
and 5. part of the 119,

After Sermon any *Psalm* which concern
eth the chief argument of the Sermon.

At the Communion , *Psalm* 22. 23. 104.
112. 126.

For

For spiritual solace, Psalm 15. 19. 25. 46.

47. 112. 116,

After wrong and disgrace received, Psalm,

42. 69. 70. 104. 144.

After the Psalm, all kneeling down in reverent manner (as is before described) let the Father of the Family (or the chiefest in his absence) pray thus.

Evening Prayer for a Family.

O Eternal God, and most gracious Father, we thine unworthy Servants, here assembled, do cast down ourselves at the footstool of thy grace, acknowledging that we have inherited our Fathers corruptions, and actually in thought, word, and deed, transgressed all thy holy Commandments, so that in us naturally there dwelleth nothing that is good; for our hearts are full of secret pride, anger, impatience, dissimulation, lying, lust, vanity, profaneness, distrust, too much love of our selves, and the world, too little love of thee, and thy Kingdom; but empty and void of faith, love, patience, and every spiritual grace. If thou therefore shouldst but enter into judgment with us, and search out our natural corruption, and observe all the cursed fruits and effects that we have derived from thence, Satan might justly challenge us for his own, and we could not expect any thing from thy Majesty, but thy wrath, and our condemnation, which we have long ago deserved.

But

Mat. 3. 17.

But, good Father, for *Jesus Christ* thy dear Son's sake in whom only thou art well pleased, and for the merits of that bitter death and bloody passion which we believe that he hath suffered for us, have mercy upon us, pardon and forgive us all our sins, and free us from the shame and confusion which is due unto us for them, that they may never seize upon us to our confusion in this life, nor to our condemnation in the world which is to come. And forasmuch as thou hast created us to serve thee, as all other creatures to serve us; so we beseech thee inspire thy holy Spirit into our hearts, that by his illumination and effectual working we may have the inward sight and feeling of our sins, and natural corruptions, and that we may not be blinded in them through custom, as the Reprobates are, but that we may more and more loath them and be heartily grieved for them, endeavouring by the use of all good means to overcome and get out of them. O let us feel the power of Christ's death, killing sin in our mortal bodies; and the virtue of his resurrection, raising up our Souls to newness of life. Convert our hearts, subdue our affections, regenerate our minds, and purifie our nature; and suffer us not to be drowned in the streams of those filthy vices and sinful pleasures of this time, where with thousands are carried headlong to eternal destruction; but daily frame us more and more to the likeness of thy Son

Rom. 6. 6.

Phil. 3, 10.

Rom. 8. 29.

1 ph. 4. 24.

Jesus

Jesus, that in righteousness and true holiness we may serve and glorifie thee, that living in thy fear, and dying in thy favour we may in thy appointed time attain to the blessed Resurrection of the just, unto eternal life. In the mean while, O Lord, increase our Faith, in the sweet promises of the Gospel, and our Repentance from dead works, the assurance of our hope in thy Promises, our fear of thy Name; the hatred of all our sins, and our love unto thy Children, especially those whom we shall see to stand in need of our help and comfort; that so, by the fruits of Piety, and a righteous life, we may be assured that thy holy Spirit doth dwell in us, and that we are thy Children by Grace and Adoption. And grant us, good Father, the continuance of health, peace, and maintenance, and all other outward things; so far forth, as thy Divine Wisdom shall think meet and necessary for every one of us.

And here, O Lord, according to our bounden duty, we confess that thou hast been exceeding merciful unto us in all things of this life; But infinitely more merciful in the things of a better life; and therefore we do here from our very Souls render unto thee all humble and hearty thanks for all thy blessings and benefits bestowed upon our Souls and Bodies; acknowledging thee to be that Father of Lights from James 1. 17. whom we have received all those good and perfect gifts; and unto thee alone for them we ascribe to be due all glory, honor, and praise

praise, both now and evermore. But more especially, we praise thy Divine Majesty for that thou hast defended us this Day from all perils and dangers; so that none of those judgments (which our sins have deserved) have fallen upon any one of us. Good Lord, forgive us the sins which *this day* we have committed against thy Divine Majesty and our brethren, and for Christ his sake, be reconciled unto us for them.

And we beseech thee likewise of the same thine infinite goodness and mercy to defend and protect us, and all that belong unto us, this night from all dangers of fire, robbery, terrors of evil Angels, or any other fear or peril which for our sins might justly have fallen upon us; and that we may be safe *under the shadow of thy wings*, we here recommend our Bodies and Souls; and all that we have, unto thine Almighty protection. Lord, bless and defend both us and them from all evil. And whilst we sleep, do thou, O Father, who never sleepest nor sleepest, watch over thy Children; and give charge to thy *holy Angels* to pitch their Tents round about their Houses and Dwelling, to guard us from all dangers, that sleeping with thee, we may in the next morning be wakened by thee; and so being refreshed with moderate sleep, we may be the fitter to set forth thy glory in the conscientious Duties of our Callings.

And we beseech thee, O Lord, to be merciful likewise to thy whole Church, and

to continue the tranquillity of these Kingdoms wherein we live, turning from us the plagues which the *tying* sins of this Nation do cry for.

Preserve our religious King *Charles*, Queen *Mary*, the noble and hopeful Prince *Charles*, with the rest of the Royal Progeny, the religious Lady *Elizabeth*, the Kings only Sister, and her Princely Issue; all our Magistrates and Ministers, all that fear thee, and call upon thy Name, all our Christian brethren and sisters that suffer sickness, or any other affliction or misery, especially those who any where do suffer persecution for the testimony of the Holy Gospel; Grant them patience to bear thy cross, and deliverance, when, and which way it shall seem best to thy Divine Wisdom. And Lord, suffer us never to forget our last end, and those reckonings, which then we must render unto thee. In health and prosperity make us mindful of sickness, and of the evil Day that is behind, that these things may not overtake us as a snare, but that we may in good measure, like wise Virgins, be found prepared for the coming of Christ, the sweet Bridegroom of our souls. And now, O Lord, Most holy and just, we confess that there is no cause why thou (who art so much displeased with sin) shouldst hear the prayer of Sinners: but for his sake only who suffered for sin, and sinned not. In the only mediation therefore of thine eternal Son Jesus our Lord and Saviour, we humbly

Luke 21. 35.

Mar. 25. 3.

&c.

humbly beg these, and all other graces which thou knowest to be needful for us, shutting up these our imperfect Requests in that most holy Prayer, which Christ himself hath taught us to say unto thee, *Our Father, &c.*

Thy grace, O Lord Jesus Christ, thy love, O Heavenly Father, thy comfort and consolation, O holy and blessed Spirit be with us, and remain with us this night, and for evermore. Amen.

Then saluting one another, as becometh Christians, who are the vessels of grace and temples of the Holy Ghost, let them in the fear of God depart every one to his rest, using some of the former private Meditations for Evening.

Thus far of the Householders publick Practice of Piety, with his Family every day. Now followeth the Practice of Piety with the Church on the Sabbath Day.

Meditations of the true manner of practising Piety on the Sabbath Day.

Almighty God will have himself worshiped not only in a private manner by private Persons and Families but also in a more publick sort, of all the godly joined together in a visible Church, that by this means he may be known not only to be the God & Lord of every singular person, but also of the creatures of the whole universal World.

Quest. But why do not we Christians under the new, keep the Sabbath on the

he same *seventh day*, whereon it was kept under the *Old Testament*.

I answer, because that our Lord Jesus (who is the *Lord of the Sabbath*, and whom the Law it self commandeth us to hear)

did alter it from the *seventh Day* to this *first Day* of the week, whereon we keep the *Sabbath*. For the holy Evangelist notes, that our Lord came into the midst of the holy Assembly, on the two first days of the two weeks immediately following his Resurrection, and then blessed the Church, breathed on the Apostles the Holy Ghost, and gave them the Ministerial Keys, and power of binding, and remitting sins. And so it is most probable he did in a solemn manner every first day of the week, during the forty days he con-

tinued on earth, between his Resurrection and Ascension (for the fiftieth day after being the first day of the week, the Apostles were assembled) during which time, he gave Commandments unto the Apostles; and I spake unto them those things which appertain to the Kingdom of God, that is, instructed them how they should throughout the Churches (which were to be converted) change the Sabbath to the Lord's Day; the bodily Sacrifices of Beasts, to the spiritual sacrifices of praise, prayer, and contrite hearts; the Levitical Priesthood of the Law to the Christian Ministry of the Gospel, the Jewish Temples and Synagogues to Churches and Oratories; the old Sacraments

Mar. 12. 8.
Deut. 18. 18
19.

Johan 20. 22.

1 Acts 1. 2. 3.

Cyril bid us note, That St John doth not simply set down the manner of Christ's appearing unto Thomas, but also the circumstance of the resurrection, (post dies octo) whence he concludes thus.

of

Diem igitur of *Circumcision* and *Passover* to *Baptism*,
 Havum and the *Lord's Supper*, &c. as may appear
 Dominicum by the like phrase, *Acts* 19. 8. & *Acts* 28.
 diem esse 23. *Col* 4. 11. put for the whole sum of
 necesse est. *Paul's Doctrine*, by which was wrought all
 Cyril. in these changes, where it took effect. So that
 ohan. lib. as *Christ* was forty days instructing *Moses*
 12. cap. 58. in *Sinai*, what he should teach, and how he
 Heb. 7. 11 should rule the Church under the Law;
 12. so he continued forty days teaching his
 Ephes. 4. 10 Disciples in *Sion*, what they should preach
 11. 12. 13, and how they should govern the Church
 under the *Gospel*. And seeing it is mani-
 fest, that within these forty days *Christ*
 Ephes. 4. 10. appointed that Ministers should reach,
 11. 12: and how they should govern his Church
 to the worlds end; it is not to be doub-
 ed, but that within those forty days he
 likewise ordained on what day they
 should keep their *Sabbath*, and ordinari-
 ly do the works of their Ministry, espe-
 cially seeing that under the Old Testa-
 ment God shewed himself as careful both
 by his Moral and Ceremonial Law, to
 prescribe the time as well as the matter of
 his Worship. Neither is it a thing to be o-
 1 *Acts* 1. 7. mitted, that the Lord who hath times and
 2 *Acts* 2. 1 seasons in his own power, appointed this
 &c. 10. 1 first day, of the week to be the very day,
 2 wherein he sent down from Heaven the
 Holy Ghost upon the Apostles, so that upon
 that day they first began, and ever after
 3 *Acts* 14. 3. continued the publick exercising of their
 4 *Acts* 2. 38. Ministry, in the 3. preaching of the Word,
 41. 42. the 4. administration of the Sacraments,
 and

and the 1 loosening of the sins of penitent Sinners. Upon these and the like grounds 2 Athanasius plainly affirmeth, that the Sabbath Day was changed by the Lord himself. 1 Acts 2. 39.
2 Athan. m frontisp.
Hom. defen-
Apos. 1. 10.

As therefore our Communion is termed the Lord's Supper, because it was instituted of the Lord, for the remembrance of his Death: So the Christian Sabbath is called the Lord's Day, because it was ordained of the Lord, for the memorial of his Resurrection. And as the nature of the Lord honoreth the one, so doth it the other; and as the Lord of the Sabbath by his Royal Prerogative, and transcendent authority could; so he had also reason to change the holy Sabbath from the seventh day to this, whereon we keep it. For as concerning the seventh Day which followed the six Days, wherein God finished the Creation, there was no such precise Institution, or necessity of sanctifying it perpetually, but such as by the same authority or upon greater reason or occasion, it might very well be changed and altered unto some other seventh Day. For the commandment doth not say, Remember to keep holy the seventh Day next following the sixth day of the Creation, or this, or that seventh Day; But indefinitely, Remember that thou keep holy a seventh Day. And to speak properly, as we take a day for the distinction of time, called either a day natural, consisting of 24 hours, or a day artificial consisting of 12 hours, from Sun rising, to Sun setting,

The Scrip-
ture of the
New Testa-
ment gives
not this ho-
nourable
ritle to any
thing, but
only to the
blessed Sab-
bath, and
holy Supper
For as he
substituted
the Lord's
Supper in-
stead of the
Passover;
so did he
the Lord's
day in the
Jewish Sab-
bath's room.
3 1 Cor. 11.
2.
4 Wolphii
Chronol. d.
Tom. 1. 2.
c. 1.

Legis sub-
stantia est
sex diebus
terrenis ne-
goriis in
cumbere,
septimo, di-
vino cultui
dare ope-
ram.

Josh. 10. 12.

13.

2 Kings 26.

11.

Christoph.

Helvic.

Syst. cont.

Theol. cum

Judæis, cap.

de Sab.

Mat. 12. 8.

Isa. 65. 17.

Isa. 66. 22.

Psalm 90. 3.

1 Cor. 5.

Gal. 6. 15.

1 Pet. 2. 10.

Eph. 4. 24.

Col. 3. 10.

Mat. 26.

28.

ing : and withal consider the Sun standing still at Noon in Joshua's time, the space of a whole Day, and the Sun going back ten degrees (*viz.* five hours, almost half an artificial Day) in Ezekia's time; the Jews themselves could not keep their Sabbath upon that precise and just distinction of time, called at the first, the seventh Day from the Creation.

And hereunto, that in respect of the diversity of Meridians, and the unequal rising and setting of the Sun, every day varieth, in some places a quarter, in some half; in others a whole day; therefore the Jewish seventh Day cannot precisely be kept at the same instant of time every where in the World.

Now, our Lord Jesus having authority, as Lord over the Sabbath, had likewise now far greater reason, and occasion to translate the Sabbath from the Jewish seventh Day, unto the seventh Day whereon

Christians do keep the Sabbath.

1. Because that by his Resurrection from the dead, there is wrought a new Spiritual Creation of the World, without which all the Sons of Adam had been turned to everlasting destruction, and all the works of the first Creation had ministered no consolation unto us.

2. And in respect of this new Spiritual Creation, the Scripture saith, that 1 Old things are passed away and all things are become new, new Creatures, 3 new People, 4 new Men, new Knowledge, new Testament,

ment, *a new* Commandments, *b new* Names, *c new* Way, *d new* song, *e new* Garment, *f new* Wine, *g new* Vessels, *h new* Jerusalem, *new* Heaven, and a *new* Earth. And therefore of necessity there must be instead of the *old*, a *new i Sabbath-day* to honour and praise our Redeemer, and to meditate upon the works of our Redemption, and to shew the *new change* of the *Old Testament*.

3. Because that on this day, *Christ* rested from all the *sufferings* of his *Passion*, and finished the glorious work of our *Redemption*. If therefore the *finishing* of the work of the *first Creation*, whereby God mightily manifested himself unto his Creatures, deserved a Sabbath for to solemnize the memorial of so great a work, to the honour of the Worker, and therefore calls it *mine Holiday*: much more doth the *new Creation* of the World, effected by the Resurrection of *Christ* (*whereby he mightily declared himself to be the Son of God*) deserve a Sabbath for the perpetual commemoration thereof, to the honour of Christ: and therefore worthily called *the Lord's Day*. For, as the deliverance out of the Captivity of *Babylon* being greater, took away the *name* from the deliverance out of the bondage of *Egypt*; so the Day whereon *Christ* finished the *Redemption* of the world did more justly deserve to have the Sabbath kept on it, than on that day whereon God ceasing from *creating* the world. As therefore in the *Creation*, the first Day wherein it was finished, was consecrated

L

for

a Joh. 12. 14.
b Apoc. 2. 17.
c Heb. 10. 10.
d Apoc. 3. 9.
e Luk. 5. 39.
f Apoc. 21.
g 2 Pet. 1. 13.
h Isa. 66. 21.
i Heb. 4. 9.

Isa. 58. 13.
Rom. 1. 2.

Apoc. 5. 10.
Jer. 13. 7, 8.

Gen. 2. 2.

Levit. 23. 3.

Neh. 13. 19.

Acts. 20. 7.

11.

Mat. 28. 1.

for a *Sabbath*; so in the time of *Redemption*, the first day wherein it was perfected must be dedicated to a holy rest; but still a seventh Day kept according to God's Moral Commandment. The *Jews* kept the last day of the week, beginning their *Sabbath* with the night, when God rested: but Christians honor the Lord better on the first day of the week, beginning the *Sabbath* with the Day, when the Lord arose. They kept their *Sabbath* in remembrance of the Worlds Creation; but Christians celebrate it in memorial of the Worlds *Redemption*: yea, the Lord's Day being the first of the Creation and *Redemption*, put us in mind, both of the making of the *old*, and redeeming of the *new* World.

Exod. 25. 21.

Apos. 1. 19.

As therefore, under the *Old Testament* God, by the *glory* consisting of seven *Lamps*, seven *Branches*, &c. put them in remembrance of the *Creation*, *Light*, and *Sabbath rest*: So under the *New Testament*, Christ the true *Light of the World*, approacheth in the midst of the seven *Lamps*, and seven *Candlesticks*, to put us in mind to honour our Redeemer in the light of the Gospel of the Lord's seventh Day of rest. And seeing the *Redemption*, both for *might* and *mercy*, so far exceedeth the *Creation*, it stood with great reason that the greater work should carry the honor of the Day. Neither doth the honorable Title of the Lord's Day diminish the glory of the *Sabbath*; but rather being added, augments the dig-

dignity thereof: as the name of *Israel* added unto *Jacob*, made the Patriarch the more renowned.

The reason taken from the example of *God's* resting from the work of the Creation of the world, continued in force till the Son of *God* ceased from the work of the Redemption of the World, and then the former gave place to the latter.

4. Because it was foretold in the Old Testament that the Sabbath should be kept, (under the New Testament) on the first day of the week.

For, first, in the 110. Psalm, which is a Prophecie of *Christ* and his Kingdom, it is plainly foretold, that there should be a solemn Day of assembling, wherein all *Christ's* People should willingly come together in the beauty of holiness: Inasmuch that no rain (of peace) should be upon those Families, that in that Feast will not go up to *Jerusalem* (the Church) to worship the King, the Lord of Hosts. Now on what day this holy Feast and Assembly should be kept, *David* sheweth plainly in Psalm 118. which was a Prophecie of *Christ*; as appears, *Matth* 21. 42. *Acts* 4. 11. *Eph* 2. 20. as also by the consent of all the Jews, as *Jerom* witnesseth, Foreshowing how *Christ* by his ignominious Death, should be as a stone rejected of the Builders, or chief Rulers of *Judea*, and yet by his glorious Resurrection should become the chief stone of the Corner. He wisheth the whole Church to keep Holy that Day whereupon *Christ*

Gen. 32. 38

Psal. 118. 3

Zech. 14. 27

Psal. 118. 24.

Zohar upon
Gen. fo. 21.
Mr. Brough-
ton require
of content,
p. 59. 51.

Ex. H. Wol-
phii Chron
de temp. I. 2.
cap. 2.

should effect this wonderful work, saying, *This is the day which the Lord hath made: let us rejoyce and be glad in it.* And seeing that upon this Day, that which Peter saith of Christ, appeareth to be true, *That God made him both Lord and Christ, Acts 2. 36.* And therefore the whole Church under the New Testament must celebrate the Day of Christ's Resurrection. Rabbi Baichay also saw by the fall of Adam on the sixth day, that on the same day the Messias should finish the work of mans Redemption; And alluding to the speech of Boaz to Ruth, *Sleep unto the Morning, that Messias should rest in his Grave all their Sabbath day,* and he gathered from that speech, *Gen. 1. on the first day, Let there be light,* that the Messias should rise on the first day of the week, from death to life, and cause the spiritual light of the Gospel to enlighten the world, that lay in the shadow of darkness and Death. The Hebrew author of the Book called *Sedar Olam Rabbi*, cap. 7. recordeth many memorable things, which were done upon the first day of the week, as so many types that the chief worship of God should (under the New Testament) be celebrated upon this day; as, *That on this Day the Cloud of God's Majesty first sat upon his people. Aaron, and his Children first executed their Priesthood. God first solemnly blessed his people. The Princes of his people first offered publickly unto God. The first Day wherein fire descended from Heaven. The first Day of the World, of the Year,*
of

of the Month, of the week, &c. All shadowing, that it should be the first, and chief Holy-day of the New Testament, Saint Augustin proeveth by divers places and reasons out of the holy Scriptures, that the Fathers, and all the Prophets under the Old Testament, did foresee and know, that our Lord's Day was shadowed by our eighth day of Circumcision. And that the Sabbath should be changed from the seventh day to the eighth, or first day of the week. And Junius out of Cyprian saith, That Circumcision was commanded on the eighth day, as a Sacrament of the eighth day, when Christ should rise from the dead. The Council Foro Julienne affirms, That Esay prophesied of the keeping of the Sabbath upon the first day of the week. If this mystery was so clearly seen by the Fathers under the shadows of the Old Testament: sure, the God of this World hath deeply blinded their minds, who cannot see the truth thereof under the shining light of the Gospel. Therefore this change of the Sabbath Day under the new, is nothing but a fulfilling of that which was prefigured and fore-prophefied under the Old Testament.

5. According to their Lord's mind and Commandment, and the direction of the Holy Ghost (which always assisted them in their Ministerial office) the Apostles in all the Christian Churches (which they planted) ordained that the Christians should keep the holy Sabbath upon that seventh Day, which is the first Day

Aug. Epist
ad Januar.
116. c. 11.

Sacramen-
tum hoc fuit
diei illius
octavi quo
Dominus re-
surrexit ad
justificati-
onem no-
stram, &c.
ut scribit ad
Fidum Cy-
prianus l. 3.
Epist. 10.
Junii.
Gen. 17. 11:
2 Cor. 4.

1 Cor. 16.
1, 2.

The Syriack
Transla-
tion hath it,
Quam con-
gregamini.
non sicut
iustum est
in die Do-
mini nostri
comeditis,
& bibitis.
The Arabi-
an Transla-
tion also
hath thus:
Non come-
denis & bi-
betis
vere diebus
Domini no-
stri decet;
and Beza
witnesseth,
that in one
Ancient
Greek Copy
there is
read, *τω
ωρα των*

of the week (a) concerning the gathering for the Saints, as I have ordained in the Churches of Galatia, so do ye also. Every first day of the week, &c. (b) when ye come together in the Church (being the Lord's Day) to eat the Lord's Supper; (c) to remember and shew the Lord's Death till he come, &c. in which words note:

1. That the Apostles ordained this day to be kept holy: therefore a Divine Institution.

2. That the Day is named the first Day of the week, therefore not the Jewish seventh, or any other.

3. Every first Day of the week, which sheweth a perpetuity.

4. That it was ordained in the Churches of Galatia, as well as of Corinth and he setteth one uniform order in all the Churches of the Saints, therefore it was universal.

5. That the exercises of this day were (e) collections for the Poor (which appears by Acts 2. 42. and Justin Martyr's testimony, Apol. 2.) which were gathered in the holy Assembly after Prayer, Preaching of the Word, and Administration of the Sacraments; therefore it was spiritual.

the Lords day add to every first day, &c. b. 1 Cor. 11. 20, 35, 36. c. 1 Cor. 14. 35. # As the phrase of breaking of bread, comprehendeth all other exercises of Religion, Acts 20. 7. So this phrase of laying by in store, comprehendeth all the other exercises of the Sabbath: and why should the Apostle require the Collection to be made on the first day of the week, but because on this day the holy Assembly was held in the Apostles times?

6. That

6. That he will have the *Collections* (though necessary) removed against his coming, lest it should hinder his preaching, but not their holy meeting on the Lord's Day: for it was the time ordained for the publick Worship of the Lord, which argueth a necessity.

And in the same Epistle *St. Paul* protesteth, that he delivered them *none other Ordinance or Doctrine*, but *what he had received of the Lord*. Insomuch that he chargeth them, that if any man think himself to be a Prophet, or spiritual, let him acknowledge that the things that I write unto you are the *Commandments of the Lord*. But he wrote unto them, and ordained among them, to keep their *Sabbath* on the first day of the week; therefore to keep the *Sabbath on that Day* is the very *Commandment of the Lord*. And how can he be either a true Prophet, or have any grace of God's Spirit in his heart, who seeing so clearly the Lord's Day to have been instituted, and ordained by the Apostles, will not acknowledge the keeping Holy of the *Lord's Day* to be a *Commandment of the Lord*? The *Jews* confess this change of the Sabbath to have been made by the Apostles; *Peter Alphons. in Dialog. contra Judæos*, tit. 12. They are therefore more blind and sottish than the *Jews*, who prophanely deny it.

At *Troas* likewise *Saint Paul*, together with seven of the chief *Evangelists* of the Church, *Sopater, Aristarchus, Secundus,*

1 Cor. 11. 2.
 & 25. 12.

1 Cor. 14. 37.

Acts 20. 4, 5.

Gaius, Timotheus, Tychicus, and *Trophimus*, and all the Christians that were there, kept the holy Sabbath on the first day of the week, in praying, preaching, or receiving the Lord's Supper.

And it is a thing to be noted, That *Luke* saith not, That the Disciples were sent to hear *Paul* preach, but the Disciples being come together to break bread upon the first day of the week, that is, to be partakers of the holy Communion at what time the Lord's death was by the preaching of the Word shewed, *I Cor. 11. 26 Paul Preached unto them*, &c. And that none kept these meetings but Christians, who only are called *Disciples*, *Acts. 11. 20*. But at *Philippi*, whereas yet there was no Disciples, *Paul* is said to go on their Sabbath-day, to the place where the Jews and their Profelytes were wont to pray, and there preached unto them, *Acts 16. 12, 13*. So that it is as clear as the Sun, that it was the Christians usual manner to pass over the Jewish seventh day, and to keep the Sabbath and their holy Meetings on the first day of the week. And why doth *St. John* call this the Lord's day, but because it was a day known to be generally kept holy to the honour of the Lord Jesus (who rose from death to life upon that Day) throughout all the Churches which the Apostles planted? which *St. John* called the Lord's Day, the rather to stir up Christians to a thankful remembrance of their Redemption, by Christ his Resurre-

ction

Acts 21. 4.
&c.

Apoc. 1. 10.
Mos Christianus est, &c.
It is the manner of Christians to call it the Lord's day. Bed. in Luke cap. 41.

tion from the dead. And with the day, the blessing of the Sabbath is likewise translated to the Lord's day, because that all the sanctification belonging to this new world is in Christ, and from him conveyed to Christians. And because there cannot come a greater authority than that of Christ, and his Apostles, nor the like cause as the new Creation of the world: therefore the Sabbath can never be altered from this day to any other, whilst this World lasteth. Add hereunto, how the Scripture noteth, that in the first planting and sowing of the Church, nothing was done but by the special order and direction of the Apostles, 1 Cor. 11. 54. 1 Cor. 14. 36, 37. Tit. 1. 5. Acts 15. 6, 24. and the Apostles did nothing but what they had warrant for from Christ, 1 Cor. 11. 23.

Heb. 4. 4.
and 5. 6.

To sanctifie then the Sabbath on the seventh day, is not a Ceremonial Law abrogated, but the Moral and perpetual Law of God perfected. So that the same perpetual Commandment which bound the Jews to keep the Sabbath on that seventh day, to celebrate the Worlds Creation, binds Christians to solemnize the Sabbath on this seventh Day, in memorial of the Worlds Redemption: for the fourth Commandment, being a Moral Law, requireth a seventh Day to be kept holy for ever. And the morality of this as of the rest of his Commandments is, more Religiously to be kept of us under the Gospel, than of the Jews under the Law, by how much

we (in Baptism) have made a more special *Covenant* with God, to keep his *Commandments*: and God hath covenanted with us, to free us from the *Curse*, and to assist us with his Spirit to keep his *Laws*. And that this *Commandment* of the Sabbath (as well as the other nine) is *Moral* and *Perpetual*, may plainly appear by these *Reasons*.

The Reasons demonstrating the Commandment of the Sabbath to be Moral.

I. **B**ECAUSE all the reasons of this *Commandment*, are moral and perpetual: And God hath bound us to the obedience of this *Commandment*, with more forcible reasons than to any of the rest. First, because he did foresee that irreligious Men would either more carelessly neglect, or more boldly break this *Commandment*, than any other. Secondly, because that in the *practice* of this *Commandment* the keeping of all the other consisteth; which makes God so often complain, that all his *Worship* is neglected, or overthrown, when the *Sabbath* is either (a) neglected or transgressed. It would make a Man amazed (saith Mr. Calvin) to consider how oft, and with what *zeal* and *protestation* God requireth all (that will be his people) to sanctifie the seventh Day. Yea, how the God of mercy mercilessly punisheth the breach of this *Commandment* with cruel Death, as though it were the sum of his whole Honor and Service.

And

a Jer. 15. 22.
Exo. 10, 19,
20, 21, 22.
& 23. 28;
Ex Bodin.
de Repub.
l. 4. c. 2.

And it is certain, that he who maketh no conscience to break the *Sabbath*, will not (to serve his turn) make any conscience to break any of the other Commandments, so he may do it without *discredit* of his reputation, or danger of Man's Law. Therefore God placed this Commandment in the midst of the two Tables; because the keeping of it is the best help to the keeping of all the rest. The *conscionable* keeping of the *Sabbath* is the *Mother* of all Religion, and good discipline in the Church. Take away the *Sabbath*, and let every man serve God when he listeth, and what will shortly become of Religion, and that peace and order which God will have to be kept in his Church? the *Sabbath Day* is God's *Market-day* for the weeks provision, wherein he will have us to come unto him, and buy of him without silver or money, the *Bread* of the Angels, and *Water* of Life, the *Wine* of the Sacrament, and *Milk* of the Word to feed our Souls; *tried Gold* to enrich o'r Faith; precious *Eye salve* to heal our spiritual blindness, and the *white Rayment* of Christ's Righteousness, to cover our filthy nakedness. He is not far from true *Piety*, who makes conscience to keep the *Sabbath Day*: but he who can *dispense* with his conscience, or *break* the *Sabbath* for his own profit or pleasure, his heart never yet felt what either the fear of God, or true Religion meaneth. For of this Commandment may that speech of St. *James* be verified; He
that

1 Cor. 14.
39. 40.

Isa. 51. 1, 2.

Apoc. 3. 18.

James 2. 10.

that faileth of one is guilty of all. Seeing therefore that God hath fenced this Commandment with so many Moral reasons, it is evident that the commandment it self is Moral.

2. Because it was commanded of God to Adam in his innocency; whilst holding his happiness, not by faith in *Christis merits*, but by obedience to Gods Law) he needed no ceremony, shadowing the Redemption of Christ. A Sabbath therefore of a seventh Day cannot be simply a Ceremony, but an Essential part of Gods Worship, enjoined unto Man; when there was but one condition unto all men. And it was necessary for our first Parents to have a Sabbath Day, to serve God in their perfection, much more need their posterity to keep the Sabbath in the state of their corruption: and seeing God himself kept this Day holy, how can that man be holy that doth wilfully profane it?

3. Because it was one of the Commandments which God spake with his own Mouth, and twice wrote with his own Fingers in Tables of stone, to signify their authority and perpetuity. All that God wrote were moral and perpetual Comandments, and those reckoned ten in number. If this were now but an abrogated Ceremony, then were there but nine Comandments. The Ceremonials that were to be abrogated by Christ, were written all by Moses. But this of the Sabbath, with the other nine written by God himself, were put into the Ark, where no

Cere-

Gen. 2. 8.

Exod. 34.
12. &c.

Deut. 4. 11.

Deut. 4. 2.

Ceremonial Law was put, to shew that they should be the perpetual *Rules* of the Church, yet such as none could perfectly fulfil and keep, but only Christ.

1 Reg. 8. 5
Heb. 9. 3.

4. Because Christ professeth that he came *not to destroy the Moral Law*: and that the least of them should not be abrogated in his Kingdom of the *New Testament*. Inasmuch that *whosoever breaketh one of the least of these ten Commandments, and teacheth men so, he should be called the least in the Kingdom of Heaven*: that is, he should have no place in his Church. Now the Moral Law commandeth one day of seven to be perpetually kept a holy Sabbath. And Christ himself expressly mentioneth the keeping of a Sabbath among his Christians at the destruction of *Jerusalem* about 42 years after his Resurrection. By which time all the *Mosaical Ceremonies* (except eating of blood, and things strangled) were by a publick decree of all the Apostles quite abolished, and abrogated in Christian Churches. And therefore Christ admonisheth his Disciples, to pray that *their flight be not in Winter, nor on the Sabbath-day*. Not in the *Winter*: for that (by reason of the foulness of the ways and weather) their flight should be more painful and troublesome unto them: not upon the *Sabbath*, because it would be more grievous to their hearts, to spend that day in toiling to save their lives, which the Lord hath commanded to be spent in *holy Exercises*, to comfort their Souls.

Mat. 5. 17.

Mat. 5. 19.

Acts 15. 20.
21. 24. 28.
Mat. 24. 10.

Now

Now if the sanctifying of the Sabbath on this Day had been but *Ceremonial*, it had been no grief to have sined on this Day, no more than on any other day of the week. But in that Christ doth tender so much this fear and grief of being driven to fly on the Sabbath Day; and therefore wisheth his to pray unto God to prevent such an occasion, he plainly demonstrates, that the *observation* of the Sabbath is no abrogated Ceremony, but a *Moral* Commandment, confirmed and established by Christ among Christians. If you would know the Day whereupon Christ appointed Christians to keep the Sabbath, St. John will tell you, that it was on the *Lord's day*, *Apoc.* 1. 10. if you will know on what day of the week that was, St. Paul will tell you, that it was on every *first day* of the week, *1 Cor* 16. 1.

As Christ admonished, so Christians pray, and according to their prayers, God (a little before the Wars began) warned by an Oracle, all the Christians in Jerusalem to depart thence, and to go to Pella, a little Town beyond Jordan; and so to escape the wrath of God that should fall upon that City and Nation. If then a Christian should not, without grief of heart fly for the safety of his life on the *Lord's day*, with what joy or comfort can a true Christian neglect the holy Exercises of God's Worship in the Church, to spend the greatest part of the *Lord's day* in prophane and carnal sports, or servile labours? And seeing the destruction of Jerusalem was both a Type and

Euseb. Hist.
Eccl. lib. 2.
c. 5. It is
probable
that this
Oracle was
that voice
Migrenus,
hinc which
with an
Earthquake
was heard
by night in
the Temple
mentioned
by Josephus.
De Bello
Judaico.
lib. 7. c. 12.
Mat. 24. 25.

and an assurance of the destruction of the world, who seeth not, but that the holy Sabbath must continue till the very end of the world?

5. Because that all the *Ceremonial* Law was enjoined to the *Jews* only, and not to the *Gentiles*: but this Commandment of the holy Sabbath (as Matrimony) was instituted of God, in the state of *Innocence*, when there was but one state of all Men, and therefore enjoined to the *Gentiles*, as well as to the *Jews*. So that all Magistrates and Householders were commanded to *constrain all strangers*, (as well as their own *Subjects* and *Family*) to observe the holy Sabbath, as appears by the fourth Commandment, and practice of *Nehemiah*. All the *Ceremonies* were a partition wall to separate *Jews* and *Gentiles*. But seeing the *Gentiles* are bound to keep this Commandment as well as the *Jews*, it is evident that it is no *Jewish* Ceremony. And seeing the same Authority is for the Sabbath, that it is for Marriage, a Man may as well say, that Marriage is but a *Ceremonial* Law, as the Sabbath. And remember, that when Marriage is termed but once the *Covenant* of God, because instituted by God in the *beginning*; so the Sabbath is every where called the *Sabbath of the Lord thy God*, because ordained by God in the *same* beginning, both of *time*, *state*, and *perpetuity*: therefore not *Ceremonial*.

The *corruption* of our nature found in the mani-

Isa. 56. 6.

Neh. 13. 12,

&c.

Ephes. 1. 14.

Prov. 2. 27.

Mat. 19. 5,

&c.

Nitimur in
veritum.

Hor. Rom.

7.14. Gen.

1.18.

Job. 9. 9.

Job. 38. 31.

Amos 25. 8.

To distin-
guish 'twixt
Spring and
Harvest,
Summer,
and Winter.
and to fore-
show judg-
ments to
come. Moa-
din. Sig.
Sacred times
appointed
for God's
holy Wor-
ship, having
special signi-
fications
and pro-
mises.

One of the
seven days
of the week
from the
other.

Solar. Sab-
bath & Ju-
bilee.

Exod. 13. 11,
12.

Index Chr.
apud An-

Mund. 1000.

manifest opposition of wicked men; and in the *secret unwillingness* of good Men to sanctifie sincerely the *Sabbath*, sufficiently demonstrateth that the Commandment for the *Sabbath* is *spiritual* and *moral*.

7. Because that as God by a *perpetual* Decree, made the Sun, the Moon, and other Lights in the *firmament* of Heaven, not only to divide the *day* from the *night*, but only to be for *a sign*, and for *b seasons*, and for *c days* and for *years*: so he ordained in the *Church* on Earth, the holy *Sabbath* to be not only the *appointed season*, for his solemn Worship; but also the *perpetual Rule* and measure of time. So that as seven days make a *week*, four *weeks* a *month*, twelve *months* a *year*: so seven *years* makes a *Sabbath* of *years*, seven *Sabbath* of *years* a *Jubilee*: and 80 *Jubilees*. or 4000 *years*, or after *Ezekiel* 4000 *Cubits*, the whole time of the *Old Testament*, till Christ by his *Baptism* and *Preaching*, began the state of the *New Testament*. Neither can I here pass over without admiration, how the *Sacrament* of *Circumcision* continued in the *Church* 39 *Jubilees* from *Abraham* to whom it was first given, unto the *Baptism* of Christ in *Jordan*, which was just so many *Jubilees* (after *Bucholcerus's* account) as the *World* had continued before from *Adam*, to the birth of *Abraham*. *Moses* began the *Ministry* on the 80 *year* of his age: Christ enters upon his *Office* in the 80. *Jubilee* of the *Worlds* age. *Joseph* was thirty *years* old, when

he

he began to rule over *Egypt*, Gen. 41. 46. And the *Levites* began to serve in the *Ta-bernacle* at thirty years old; so *Christ* likewise, to answer these *Figures*, began his Ministry in the thirtieth *Jubilee* of *Moses*, and when he began to be thirty years of age, *Luke* 3. 23. in the midst of *Daniel's* last week, and so (continuing his Ministry on earth three years and a half) finishing our Redemption, and *Daniel's* periods by his innocent Death upon the Cross. The most of all the great *alterations*; and strange *accidents*, which fell out in the Church, came to pass either in a *Sabbatical year*, or in a year of *Jubilee*: For example.

The seventy weeks of *Daniel* beginning the first year of *Cyrus*, and the 3439. year of the World, contain so many years, as the World did *weeks* of years unto that time, and so many *weeks* of years as the Word had lasted *Jubilees*. *Daniel's* seventy weeks of years, continued four hundred and ninety single years: the world before that time, 490 weeks, or Sabbaths of years, *Daniel's* period seventy weeks, the Worlds 70 *Jubilees*: so that to comfort the Church for their 70 years captivity, which they had now according to *Jeremiah's* prophecy endured in *Babylon*, *Gabriel* tells *Daniel*, that at the end of 70 weeks, or Sabbath of years, that is 70 times seven years, or 490 years, their eternal Redemption from Hell, should be effected by the death of *Christ*, as sure as they were
now

After M.
Rob. Pont.
his compu-
tation Trea-
tise of the
last decay-
ing Age of
the World,
published
An. Dom.
1600. R.
Pont. Treat.
of the last
Age, p. 17.
Jer. 25. 11,
12.

Apoc. 5. 1.

4 Apoc. 8. 2.
& 9. 7.
Napier on
the Apoc.
Proposition
6. 8. 9. and
his Resolu-
tion.

Pont. of the
last Age of
the World,
page 12.
Buchol. 2.
Index Chr.
Broughton.
concent. A.
M. 1430.
Deut. 3. 20.
Pont. Ibid.
& Scaliger
Buchol.
6 Pont. p. 21.
Buch. Chr.
apud A. M.
2500.

now redeemed from the captivity of *Babylon*. This period of *Daniel* containing 60 Sabbathis, or *Jubilees* of years, began at the first liberty granted the Jews by *Cyrus*, in the first year of his reign over the *Babylonians*, mentioned *Ezra*. 1. 1. and ends justly at the time that *Christ* died upon the Cross. From the death of *Christ*, or at the last end of *Daniel's* weeks, to the seventy and one year of *Christ*, the world is measured by seven Seals, or seven Sabbathis of years, making one complete *Jubilee*. From the end of those seven Seals the World is measured to her (a) by 7 *Trumpets*, each containing 245 years (as some conjecture, about 440 years hence, the truth will appear, *Enoch* the seventh from *Adam*, having lived so many years as there are days in the year 365, was translated of God in a *Sabbatical* year. *Moses* the seventh from *Abraham*, as another *Enoch*, is buried of God, but born in a *Sabbatical* year of the World, 2373. and in the 777. year since the Flood (after *Broughton's* Computation) is saved as a new *Noah*, in a Reed-*Ark*, and lived a *Builder* of the Church so long as *Noah* was building the *Ark* 120 years. The Promise was made to *Abraham* in a *Sabbatical* year, being the 2023. of the world. The sixth year of *Joshua* being 2500 years from the Creation of the world, wherein the Land was possessed and divided among the children of *Israel*, as a *Sabbatical* year, and the (b) 50. *Jubilee* from the Creation of the World.

Wor
bile
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And r
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num c
gravio
1. 15.
ra's co

World. At this year *Moses* began his *Jubilee*, by which (as with a chain of thirty links) he tieth the parting of *Canaan's* possession to the *Israelites* by *Joshua*, to the opening of the Kingdom of Heaven to all Believers. And so carrieth the Church of the *Jews* by a (a) joyful stream of *Jubilees*, from the *Type* to the *Substance*, from *Canaan* to *Heaven*, from *Joshua* to *Jesus*; for Christ at the end of *Moses's* thirty *Jubilees*, and the beginning of the thirtieth year of his age, at his Baptism openeth Heaven, and giveth the clearest vision of the blessed Trinity that was seen since the world began. And by the Silver Trumpets of his Gospel proclaims, according to the Prophecie of *Esay*, eternal redemption, to all that repent and believe in him.

And the year of our Saviour Christ's Birth, being the 3948. of the World; was at the end of the Sabatical Year, and the (b) 564. Septenary of the World *Moses* makes the common age of all Men, to be ten times seven, *Psalms*. 90. and every seventh year commonly produceth some notable (c) change or accident in Mans life: And no wonder, for as *Hippocrates* affirmeth, that a Child in his Mothers womb, on the seventh day of his Conception, hath all his Members finished; and from that

a Jub. some derive of Trumpets or Rams horns, wherewith the Jubile was founded. Others from *Jubal*, a stream, because they carry us to the death of Christ, the Author of our eternal rest and joy. Isa. 61. 1. Luke 4. 18.

b *Pom.* of the last decaying age of the World. p. 11. 13. 21. c *Expertum est in plerisque omnibus* 63 an-

num cum periculo & clade aliquo venire, aut corporis morbiq; graviores aut vitæ interitus, aut animi agitudines, Au. Gell. lib. 1. 15. c. 7. Aug. in Epist. ad Carum nepotem exultat se Climacteras communem seniorum, annum 63. Bodin. de Rep. l. 4. c. 2.

day

Aristot.

Cicero,

Bernard,

Bocace,

Erasinus,

Luther,

Melanct.

Sturmius.

a She was
she is, what
can there
more be
said, in
Earth the
first, in Hea-
ven the se-
cond Maid.
Bodin.
Buchol.

day groweth to the perfection of birth, which is always either the ninth, or seventh month: At seven years old, the child casts his *teeth*, and receives new. And every seventh year after, there is some alteration or change in man's life, especially at *nine times seven*, the *Climacterick* year, which by experience is found to have been fatal to many of those learned men, who have been the chiefest lights of the world: and if they escaped that year, yet most of them have departed this life in a *septenary* year. *Lamech* died in the year of his life 777. *Methusalem* the longest liver of the Sons of Men, died when he began to enter his 900 and 70. year. *Abraham* died when he had lived 25 times seven years. *Jacob* when he had lived 21 times seven years. *David* after he had lived ten times seven years. So did *Galen*, so did *Petrarch*, who (as *Bodin* noteth) died on the same day of the year that he was born: so did the Maiden Queen *ELIZABETH* of blessed and never-dying memory, who came unto this World, the *Eve of the Nativity of the Blessed Virgin Mary*: and went out of this world, on the *Eve of the Annunciation of the blessed Virgin Mary*. *Hippocrates* died in the 15. *septenary*, *Hierome* and *Isocrates* in their 11. *Pliny*, *Bertolus* and *Cesar* in the 8. *septenary*. And *Johannes de temporibus*, who lived 361 years, died in the 53. *septenary* of this life. The like might be observed of innumerable others. And indeed the whole

whole life of Man is measured by the Sabbath: for how many years (never a man liveth here); yet his life is but a life of seven days, multiplied; so that in the number of seven there is a mystical perfection, which our understanding cannot attain unto.

All which *Divine* disposition of admirable things, so oft by *seven* calls upon us to a continued meditation of the blessed *seventh-day* Sabbath, in knowing and worshipping God in this life; that so from Sabbath to Sabbath we may be translated to the eternal glorious Sabbath of rest and bliss in the life to come.

By the consideration whereof, any man that looketh into the holy History, may easily perceive, that the whole course of the world, is drawn and guided by a certain chain of God's Providence, disposing all things in *number, measure, and weight*. All times are therefore measured by the Sabbath; so as Time and the Sabbath are never separated. And the *Angel* says, that *his measuring of Time* shall continue, till that Time shall be no more. And as the Sabbath had its *first institution* in the *first Book* of the Scriptures; so had it its *confirmation* in the *last*: and as this Book doth authorize this Day, so this Day graceth the Book; in that the matter whereof was revealed upon so holy a Day, the *Lord's Revelation of the Lord's Day*; as well therefore may they pull the Sun, Moon, and Stars out of the Heavens,

Climax vitæ
virosum fe-
re septena-
riis, aut po-
venariis:
fœminarum
vero sena-
riis defini-
tur. Bodin.
de Rep. 4.
cap. 20.

Wisd. 17.
Wolph.
Proph. Chr.
Apoc. 10. 6.
Tempus est
rerum mun-
danarum
duratio ex-
trinsecus
observata
H. Wolph.
Chr. c. 1.
Tempus cuius
mundo cœ-
pit, &
una desitu-
rum est, ib.
Gen. 2. 3.
Apoc. 1. 10.

Si quid ho-
rum tota die
per orbem
frequentat
Ecclesia,
non hoc
quin, in fa-
ciendum sit
disputare,
insolentissi-
mæ insaniz
est? Aug.
Epist. 118.
ad Jan.
Synod. Col.
part. 9. c. 9.

Ignat. ad
Magnet.
Apol. 2.

Origen ho-
milia 70.
super
Exod. 1.
Epist. ad
Januar. 119.
c. 13. & ad
Cassal-E-
pist. 89.
Aug. de
temp. ser.
251.

vens, as abolish the holy Sabbath (times
merc. red.) out of the Church, seeing the
Sabbath is ordained in the Church (as
well as the Sun and Moon in the Firma-
ment) for the distinction of times.

8. Because that the whole Church by
an universal consent ever since the Apostles
time, have still held the Commandment
of the Sabbath to be the moral and per-
petual Law of God, and the keeping of
the Sabbath, on the first Day of the
week, to be the Institution of Christ and
his Apostles.

The Synod, called Synodus Colonienfis,
saith, that the Lords Day hath been famous
in the Church ever since the Apostles time.
Ignatius Bishop of Antioch living in Saint
John's time, saith, Let every one that loveth
Christ, keep holy the Lords Day, renowned
by his Resurrection, which is the Queens
days, in which Death is overcome, and life
is sprung up in Christ. Justin Martyr who
lived not long after him, sheweth how
the Christians kept their Sabbath on the
Lords Day, as we do. Origen, who lived
about 180 years after Christ, shews the
reason why the Sabbath is translated to
the Lords Day. Augustin saith That the
Lords Day was declared unto the Church
the Resurrection of the Lord upon that Day.
Ex illo caput habere festivitatem suam
and by Christ it was first ordained to
be kept holy. And in another place, That the
Apostles appointed the Lords Day to be kept
with all religious solemnity, because that of

that Day our Redeemer rose from the dead
whi h also therefore is called the Lords Day.

As therefore David said of the City of
God, so may I say of the Lord's Day Glorious
things are spoken of the Day of the Lord; for
it was the birth-day of the world; the first
day wherein all Creatures began to have
being. In it light was drawn out of darkness.
In it the Law was given to Mount Sinai.
In it the Lord rose from death to life. In it
the Saints came out of their Graves, assu-
ring that on it Christians should rise to
renewness of life. In it the Holy Ghost descen-
ded upon the Apostles. And it is very pro-
bable, that on the seventh Day, when the
seven Trumpets have blown, the cursed Je-
richo of this World shall fall, and our true
Jesus shall give us the promised possession of
the heavenly Canaan.

He that would see the uniform consent
of Antiquity, and practice of the Primi-
tive Church in this point, let him read
Eusebius's Ecclesiastical History, Lib. 4.
c. 33. Tertullian lib. de Idololatria, cap. 19.
Chrysost. Serm. de Resurrectione, Constitut.
Apol. cap. 7. Cyril. in Johan. l. 12. 2,
55. Of this Judgment are the found new
Writers: See Fox on Apoc. 1. 10. Bu-
cer, in Matth. 12. 11. Gualt. in Malac. 3.
Hom. 13. Fulk. on the Remish Testam.
Apoc. 1. 10. Chem. Exam. Conc. Trid. par. 4.
De diebus festis, Wolph. Chron. lib. 2. cap. 1.
Armin. Thes. in 40. precept. and innume-
rable others. Learned Junius shall speak
for all, *Quamobrem cum dies Dominicus, &c.*

Where

Psam 87. 5
Aug. de
temp. ser. 25.
& 154.
Con. Const.
Can. 8.
Wolphius
Chr. lib. 1.
c. 10. Miss.
Bisont post
Dom. pasc.
Mat. 27. 52.
Codoman.
Annal. An.
Mund. 2515.
Josh. 6. 13.
Apoc. 10. 7.
Aug. ad Ca-
sulan. Ep.
86. & ad
Januar.
119. cap. 19.
Aug. Serm.
de temp.
251, & 154.
& Const. 6.
Const.
Can. 8.
Non dubi-
tamus quin
varie apud
Christi, anos
Sabbatum
violenter, non
abstinendo
ab his que
aliis diebus
licita sunt.
Armen. Ju-
rius Præc. 2.
in Gen. 2. 3.

wherefore seeing the Lord's Day is both by the fact of Christ, viz. his Resurrection and often appearing to his Disciples upon that day) by the example and constitution of the Apostles and by the continual practice of the ancient Church, and by the Testimony of the Scripture, observed and substituted into the place of the Jewish sabbath. Inepti faciunt, they do foolishly who say, that the observation of the Lord's Day is of Tradition, and not from the Scripture, that by this means they might establish the traditions of Men. And again, the cause of this change is the Resurrection of Christ, and the benefit of the restoring of the Church by Christ, the remembrance of which benefit did succeed in the place of the memory of the Creation. Non humana tradit, sed Christi ipsius observatione & institutione. Not by the Tradition of Man but by the observation and appointment of Christ, who both on the day of his Resurrection and on every 8. day after, unto his ascension into heaven, did appear to his Disciples and came into their Assemblies.

9. Because that the Lord himself expoundeth the end of the Sabbath to be a sign and document for ever, betwixt him and his people, that he is Jehovah, by whom they are sanctified; and therefore must only of them be worshiped: and upon the pain of death, charged his people for ever to keep this memorial inviolated. But this end is moral and perpetual. Therefore this Sabbath is moral and perpetual. What God hath perpetually sanctified, let no Man ever presume to make common, or profane.

Upon

Exod. 31.

13, 14, &c.

Ezek. 20.

12, 20.

Ezek. 46.1,

2, 3, &c.

Exod. 35. 2.

Armen discip.

put Theol.

In Præcep. 4.

The. 1. 4.

Acts 10. 13.

Upon this ground it is, that the Commandment terms this Day, the *Sabbath of the Lord thy God*, and God himself calls it, *his holy Day*. And upon the same ground likewise the *Old Testament* consecrated all their Sabbaths and Holy days, to the worship and honour of God alone. To dedicate therefore a *Sabbath* to the honor of any Creature, is gross Idolatry. For the first Table makes it a part of God's Worship, to have a *Sabbath* to his honor: so doth *Lev.* 23. 3, 37, 38, &c. and *Ezek.* 20. 20. *Neb.* 9. 14. the *Sabbath* is put for, the whole Worship of God. And our Saviour teacheth, that *we must worship the Lord God only*, *Mat.* 4. and therefore keep a Sabbath to the only honor of God. The Holy Ghost notes it as one of *Jeroboam's* greatest sins, that he ordained a Feast from the device of *his own heart*, *1 Kings* 12. 23, and God threatneth to visit *Israel* for keeping the days of *Baalim*, that is, of Lords, as Papists do of Saints, *Hos.* 2. 13. but saith, that *such forget him*. And so indeed none are less careful in keeping the *Lord's Sabbath*, than they who are most superstitious observers of *Mens holy days*. The Church of *Rome* therefore commits gross Idolatry.

First, In taking upon her to ordain *Sabbaths*, which belong only unto the *Lord of the Sabbath* to do.

Secondly, In dedicating those Holy days to the honor of creatures, which in effect is to make them *sanctifying Gods*.

M

Third

Isa. 58. 13.

Read H.
Wolpin
Chron. de
Templ. l. 2.
c. 4. p. 118.
&c. 7. p. 140.
&c.

Thirdly, In tying to these days God's *Worship, Praying, Fasting and Merit.*

Fourthly, in exacting on these days of *invention*, a greater measure of solemnity and sanctification, than upon the *Lord's Day*, which is God's *Commandment*, which in effect is to prefer *Antichrist* before *Christ*. Our *Church* hath justly abolished all superstitious and Idolatrous Feasts, and only retains a few Holy Days, to the honor of God alone, and easing of servants, *Deut. 5. 14.* though long custom forceth to use the old names for civil distinction, as *Luke* used the prophane names of *Cassio* and *Pollux*, *Acts. 28. 11.* and *Christians* of *Fortunatus*, *1 Corinth. 16. 17.* *Mercurius*, *Rom. 16. 14.* and *Jews* of *Mardocheus Day*, *2 Mac. 15. 37.*

10. Lastly, the Examples of God's Judgments on *Sabbath breakers*, may sufficiently seal unto them, whose hearts are not seared, how wrathfully Almighty God is displeased with them, who are wilful prophaners of the *Lord's Day*.

The Lord (who is otherwise the God of mercy) commanded *Moses* to stone to death the Man (who of a presumptuous mind) would openly go to gather sticks on the Sabbath Day. The fact was small, true, but his sin was the greater, that (for so small an occasion) would presume to break so great a Commandment.

Nicanor offering to fight against the *Jews* on the Sabbath Day, was slain
him-

Num. 15. 32.

2 Mac. 15.
37. Cent.
Magdeb. 21.
c. 6.

himself, and thirty five thousand of his Men.

A Husbandman grinding Corn upon the Lord's Day, had his Mill burned to ashes.

Another carrying Corn on *this Day*, had his Barn and his Corn therein burnt with fire from *Heaven* the next night after.

Also a certain Nobleman prophaneing the Sabbath usually in Hunting, had a Child by his Wife with a head like a Dog, and with Ears and Chaps, crying like a Hound.

A covetous *Flax-wife* at *Kingslat* in *France*, Anno 1559. using with her Maids to work at her Trade on the *Lord's Day*, it seemed unto them that fire issued out of the *Flax*; but it did no harm: the next *Sabbath* it took fire indeed, but was quickly quenched: but not taking warning of this, the third Sunday after it took fire again, burnt the House, and so scorched the *wretched Woman*, with two of her Children, that they died the next Day: but (through God's mercy) a Child in the Cradle was taken out of the fire alive and unburnt.

On the 13. of *January* Ann. Dom. 1582, being the *Lord's Day*, the Scaffolds fell in *Paris Garden*, under the people at a *Bear-baiting*, so that eight were suddenly slain, and innumerable hurt and maimed. A warning to such, who take more pleasure on the *Lord's Day*, to be in a *Theatre* be-

M 2 holding

Disp. de tempore
Serm. 117.

Tho. Cantiprat. lib. 2.
delap. Tom. admiram.
Vindict. de The. Hist.

Johan. Fine lib. 3. de Miraculis.

Stews Abridgment,
An. 1582.
Dicite jam
menia Do-
minum non
temerere
Christum.

holding *carnal sports*, than to be in the *Church* serving God with the *spiritual* works of *Piety*.

Many fearful examples of *God's* Judgments by Fire, have in our days been shewed upon divers Towns, where the profanation of the *Lord's Day* hath been openly countenanced.

Stratford upon Avon was twice on the same day twelve month (being the *Lord's Day*) almost consumed with Fire, chiefly, for prophaning the *Lord's Sabbaths*, and for contemning his word in the mouth of his faithful Ministers.

Whilst the Preachers cried in the Church, prophane-ness, Gain would not let them to hear; therefore when they cried fire, fire, in the street, God would not suffer any to help.

Tiverton in *Devonshire* (whose remembrance makes my heart bleed) was oftentimes admonished by her godly Preacher, that God would bring some heavy Judgment on the Town for their horrible profanation of the *Lord's Day*, occasioned chiefly by their Market on the day following. Not long after his death, on the third of *April, Ann. Dom. 1598*. God (in less than half an hour) consumed with a sudden and fearful Fire, the whole Town, except only the *Church*, the *Court-house*, and the *Alms-houses*, or a few poor Peoples Dwellings, where a Man might have seen 400 Dwelling houses all at once on fire, and above fifty persons consumed with the flame. And now again since the former Edition of this Book, on the fifth of *August* last, 1612. (fourteen years since the former Fire) the whole Town was again fired and consumed, except

cept some *thirty Houses of poor people, School-house, and Alm-houses*: They are blind, who see not in this the Finger of God. God grant them grace when it is next built, to change their Market-day, and to remove all occasion of prophaning of the *Lord's Day*. Let other Towns remember the *Tower of Silo*, Luke 11. 4. and taking warning by their Neighbours chastisements, fear God's threatenings, Jer. 17. 7. and believe Gods Prophets, if they will prosper, 1 Chron. 20. 20.

Many other Examples of God's Judgments might be alledged, but if these are not sufficient to terrifie thy heart from the wilful profanation of the *Lord's Day*, proceed in thy profanation, it may be the Lord will make thee the next example, to teach others to keep his *Sabbath* better.

He punisheth some in this life, to signify how he will plague all wilful transgressors of his *Sabbath* at the last day.

Thus we have proved, that the Commandment of the *Sabbath* is *Moral*, and that the change of it from the seventh to the first day of the week was instituted by the authority of *Christ*, and of his *Apostles*. But as in promulgation of the Law divers Ceremonies peculiar to the *Jews* were annexed, the rather to bind that people to the more careful performance thereof, as to the first Commandment, *their deliverance from Egypt*, shadowing *their Redemption from Hell*; to the fifth Commandment, *length of days in Canaan*, typing

Num. 15.
33.

Num. 28.
9, 10.

Exod. 35.
3, 9.

Exod. 16.
23.

Deut. 5. 6.

It was the Sabbath-day on which *Moses* and the children of *Israel* sang to God when *Pharaoh* and his Host were drowned in the Sea, Exod. 10. See Trem. and Jun. notes on Deut. 5. 15. and on Exod. 12. 15.

eternal life in Heaven: to the sixth Commandment, *abstinence from blood and things strangled*, figuring the care to obtain from all kind of murder: and to the whole Law, the Ceremony of (a) *Parchment lace* putting them in mind to keep within the limits of the Law. So likewise to the fourth Commandment, were added *some Ceremonies*, which peculiarly belonged to the *Jews*, and to no other people; as 1. The *double (b) sacrifices* appointed for them on the *Sabbath day*, shadowing how God will be served on the Sabbath with greater obedience than on the week-days. 2. The (c) *rigid and strict ceasing from making of fire*, (d) *dressing of Meat*, and all bodily labor, both (e) *remembring them of their full deliverance by Moses's conduct from the fiery Furnaces, and slavery of Egypt upon (f) that day*: as also shadowing unto them the *eternal redemption of our Souls from Hell* by the death of Christ: 3. The keeping of the Sabbath upon the *precise seventh Day in order of the Creation*, shadowing to the *Jews*, that Christ by his Death and resting on their Sabbath in the Grave, should bring them rest and ease from the burthen and yoke of Legal Ceremonies, *which neither they nor their Fathers were able to bear*, Acts. 15. 10. Col. 2. 16, 17.

And howsoever in *Paradise* before Man's fall the keeping of the Sabbath on the seventh day of the *Creation* was not a Ceremony, but an *Argument of perfection*, yet after the fall it became *Ceremonial*, and subj. &

subject to change in respect of the restoration by Christ. *As man's life before the fall being immortal became afterwards Mortal; and nakedness being an ornament before, became afterwards a shame, and Marriage became a type of the Mystical Union betwixt Christ and his Church* Eph. y. And to fulfil the Ceremonies (added for the *Jews* sake unto the Sabbath) Christ at his Death rested in the Grave all the *Jews* Sabbath day, and by that rest fulfilled all those Ceremonial accessories. Now as the sealing of the Ceremonies annexed to the *N. y.* & 6. Commandments, and to Marriage, did not abolish those Commandments and Marriage, nor cause them to cease from being the perpetual Rules of God's Worship and Man's righteousness; no more did the abrogating of the Ceremonies annexed to the Sabbath, abolish the morality of the Commandment of the Sabbath; so that though the Ceremonies be abolished, by the access of the substance, and the *Shadow* overshadowed by the *Body*, which is Christ, yet the holy *Rest* (which was commanded and kept, before either the *Jews* were a people, or their Ceremonies annexed to the Sabbath) still continued as God's perpetual Law, whereby all the posterity of *Adam* are bound to rest from their ordinary business that they may wholly spend every seventh Day in the solemn Worship, and only Service of God their Creator and Redeemer, but in the

substance of the fourth Commandment, there is not found one word of any Ceremony.

Object.

The chief objections against the morality of the *Sabbath* are three.

Gal. 4. 10.

1. That of *Paul* to the *Galatians*, *Ye observe days, and months, and times, and years &c.* But there the Apostle condemns not the *Moral Sabbath* (which we call the *Lord's Day*, and which he himself ordained according to *Christ's* Commandment, in the same Churches of *Galatia* and *Corinth*, and kept himself in other Churches) but he speaks of the Jewish days, and times, and years, and the keeping of the *Sabbath* of the seventh day from the Creation, which he termeth *shadows of things to come*, abolish'd now by *Christ the Body*, and in the Law are called *Sabbaths*, but distinguished from the *Moral Sabbaths*.

1 Cor. 16. 1.

& 14. 27.

2 Tim. 2. 7.

Col. 2. 11.

Lev. 23. 27.

28.

Object.

Col. 2. 16.

2. That of *Paul* to the *Colossians*, *Let no man therefore condemn you in meat and drink, or in respect of an Holy day, or of the new Moon, or of the Sabbath days.* But here the Apostle meaneth the Jewish Ceremonial *Sabbaths*, not the *Christian Lord's Day*, as before.

Object.

Rom. 14. 5.

3. That of the same Apostle to the *Romans* *This man esteemeth one day above another day: and another counteth every day alike, &c.* But *St. Paul* makes no such account. For the question there is not between *Jews* and *Gentiles*, but between the *strong and weak Christians*. The stronger esteemed one day above another: as appears,

Rom. 15. 12.

pears, in that there was a day more commanded and received in the Church, every where known and honoured by the name of the *Lord's day*: And therefore Paul saith here, that he *that observed this Day, observed it unto the Lord*. The observation whereof, because of the change of the *Jewish* seventh Day, some weak Christians (as many now adays) thought not so necessary; so that if Men (because the *Jewish* Day is abrogated) will not honour and keep holy the *Lord's Day*, but count it like unto other days, it is an Argument, saith the Apostle, of their weakness, whose infirmity must be born, till they have time to be further instructed and perswaded. Other Objections are frivolous, and not worth the answering.

*The true manner of keeping holy the
Lord's Day.*

NOW the sanctifying of the Sabbath consists in two things: first, In resting from all servile and common business pertaining to our natural life. Secondly, In consecrating that rest wholly to the service of God, and the use of those holy means which belong to our spiritual life.

For the first.

Exod. 31.
12, 13.

Exod. 31.
15, &c.

Exod. 34. 21.

Neh. 13. 15.

Jer. 17. 21.

22, 27.

Deut. 5. 14.

Rom. 8. 22.

Deut. 25. 4.

1 Cor. 9. 9.

Neh. 13. 15,

16, 19.

Apoc. 1. 19.

1. The service and common work, from which we are to cease, are generally all civil works from (a) the least to the greatest. More particularly,

First, From all the works of our Calling, though it were reaping in the time of Harvest.

Secondly, From carrying burthens as Carriers do, or riding abroad for profit or for pleasure; God hath commanded that the Beasts should rest on the Sabbath day, because all occasions of travelling or labouring with them should be cut off from Man. God gives them that day a Rest, and he that without necessity deprives them of their rest on the Lord's Day, the groans of the poor tired Beasts shall in the day of the Lord rise up in Judgment against him. Likewise such as spend the greatest part of this day in trimming, painting, and pampering of themselves like Jezebels, doing the Devils work upon God's day.

Thirdly, From keeping of Fairs, or Markets, which for the most part God punisheth with Pestilence, Fire, and strange floods.

Fourthly, From studying any Books or Science, but the holy Scriptures and Divinity. For study must be to be ravished in spirit on the Lord's Day. In a word, thou must on that day cease in thy Calling to do thy work, that the Lord by his Calling, may do his work in thee. For whatsoever is gotten by common working on this day

day shall never be blessed of the Lord; but it will prove like *Achan's* gold, which being got contrary to the Lord's Commandment, brought the fire of God's curse upon all the rest that he had lawfully gotten. And if Christ scourged them as *Thieves* who bought and sold in his *Temple* (which was but a *Ceremony* shortly to be abrogated) is it to be thought that he will ever suffer those to escape unpunished, who contrary to his Commandment buy and sell on the *Sabbath-day*, which is his perpetual Law? Christ called such sacrilegious *Thieves*; and as well may they steal the *Communion-Cup* from the *Lord's Table*, as steal from God the chiefest part of the *Lord's Day*, to consume it in their own *lusts*. Such shall one day find the *Judgment* of God heavier than the *Opinions* of Men.

Fifthly, From all *Recreations* and *Sports*, which at other times are lawful: for if lawful works are forbidden on this day, much more lawfull *Sports*; which do more steal away our affections from the contemplation of heavenly things; than any bodily work or labor. Neither can there be (unto a man that *delighteth* in the Lord) any greater *delight* or *recreation* than the sanctifying of the *Lord's days*. For can there be any greater joy for a person *condemned*, than to come to his Prince's House, to have his Pardon sealed? for one that is *deadly sick*, to come to a Physician that can *cure* him? or for a *Prodigal Child*, that fed

IIa. 58. 13.
14.

Psal. 37. 4.

fed on the husks of Swine, to be admitted to eat the Bread of Life, at his *Father's* Table, or for him who fears for sin the tydings of Death, to come to hear from God the assurance of eternal life; If thou wilt allow thy self or thy Servant Recreation, allow it in the six days which are thine, not on the Lord's day, which is neither *thine* nor *theirs*. No *bodily recreation* therefore is to be used on this day; but so far as it may help the *Soul* to do more cheartfully the *service of God*.

Ephes. 5. 28.
29.

Sixthly, From *gross feeding, liberal drinking* of Wine, or strong Drink, which may make us either *drop sic*, or *unapt* to serve God with our hearts and minds.

Rom. 3. 11.
Deut. 28. 47.
Isa. 58. 72.

Seventhly, From all talking about worldly things, which hinder the sanctifying of the Sabbath, more than working: seeing one may work *alone*, but cannot *talk*, but with others.

He that keeps the Sabbath, only by resting from his ordinary *work*, keeps it but as a *Beast*: But rest on this day, is so far commanded to Christians, as it is an help of *sanctification*, and *labour* so far forbidden, as it is an impediment to the outward and inward *worship* of God.

If then those *Recreations*, which are *lawful* at other times, are on the Sabbath not *allowed* much more those that are altogether at all times unlawful. Who without mourning can endure to see a Christian keep the Lord's Day, as if he celebrated a feast rather to *Bacchus*, than to the honor

of

of the Lord Jesus the Saviour and Redeemer of the World? for having served God but an hour in outward shew, they spend the rest of the Lord's Day, in sitting down to eat and drink, and rising up to play. First belasting their Bellies with eating and drinking; and then feeding their lusts with playing and dancing. Against which profanation all holy Divines, both old and new, have in their times most bitterly inveighed: insomuch that St. Aug. affirmeth. *That it was better to plough than to dance on the Sabbath day.*

Now in the name of Almighty God, who rested, having created Heaven and Earth, and of his Eternal Son Jesus the Redeemer of his Church, who shall shortly come on the dreadful day of Doom, to judge all men according to the obedience which they have shewed to his Commandments; I require thee, who readest these words, as thou wilt answer before the face of Christ, and all his holy Angels at that day, that thou better weigh and consider whether *Dancing, Stage-playing, Masking, Carding, Dicing, Tabling, Chess playing, Bowling, Shooting, Bear-baiting, Carousing, Tipling, and such other fooleries of Robinhood, Morrice dancers, Wakes, and Maygames,* be exercises that God will bless and allow on the Sabbath-Day? And seeing that no action ought to be done that Day, but such as whereby we either bless God, or look to receive a blessing from God, how darrest thou do those things on that blessed Day, on which thou darrest not

1 Cor. 10. 7.
Exod. 31. 9.
18, 19.

Melius enim
arare quam
saltare in
Sabbato.
Aug. in Tr.
Psalm 91.

Act. 13. 31.
Rom. 2. 13,
&c.
2 Thess. 2.
3, &c.

not pray to God to bestow a blessing on it to thy use? Hear this and tremble at this,

O prophane youth, of a prophane age!

O heart all frozen, and void of the feeling of the grace of God! that having every day in fix, every hour in every day, every minute in every hour, so tasted the sweet mercy of my God in Christ, without which thou hadst perished every moment! yet canst not find in thy corrupt and religious heart, to spend in thy Master's service that one day of the Week which he hath reserved for his own praise and worship! Let men in defence of their prophaneness object what they will, and answer what the Devil puts in their mouths; yet I would wish them to remember that seeing it is an ancient Tradition in the Church, that the Lord's second coming shall be upon the Lord's day, how little joy they should have to be taken in those carnal sports to please themselves; when their Master should find them in spiritual Exercise, serving him. The prophane wretch would then wish rather to be taken kneeling at prayers in the Church, than skipping like a Goat in a dance. If this cannot move, yet I would wish our impure Gallants to remember, that whilst they thus dance on the Lord's day; (contrary to the Lord's Commandments) they do but dance about this Pit's brink; and they know not which of them shall first fall therein: whereinto being once fallen without repentance,

Lactan. lib.
7. cap. 1.

penitance, no greatness can exempt them from the vengeance of that great God, whose Commandment (contrary to their knowledge and conscience) they do thus presumptuously transgress. If then God's Commandments cannot deter thee, nor God's Word advise thee; I say no more but what Saint John said before me, (a) *He that is filthy, let him be filthy still.*

For the second.

2. The consecration of the Sabbath rest, consists in performing three sorts of Duties: First, before. Secondly, at. Thirdly, after the publick exercises of the Church.

The Duties to be performed before the publick Exercises, are;

1. To give over working betime, on the Eve, that thy Body may be the more refreshed, and thy mind the better fitted to sanctifie the Sabbath on the next day. For want of this preparation, thy self and thy Servants, being tired with labour and watching the night before, are so heavy, that when you should be serving God, and hearing what his Spirit saith to his Church for your souls instruction, you cannot hold up your heads for sleeping, to the dishonour of God, the offence of the Church, and the shame of your selves; therefore the Lord commands us not only to keep Holy; but also to remember a fore-hand the Sabbath day, to keep it holy, by preparing our hearts, and removing all Business that might hinder

a Apoc. 22.
11.

This was the last and heaviest Curse that St. John wished spiritual Babylon.

Apoc. 2. 2c 5.

not pray to God to bestow a blessing on it to thy use? Hear this and tremble at this, O *prophane youth, of a prophane age!*

O heart all frozen, and void of the feeling of the grace of God! that having every day in fix, every hour in every day, every minute in every hour, so tasted the sweet mercy of my God in Christ, without which thou hadst perished every moment! yet canst not find in thy corrupt and religious heart, to spend in thy Master's service that one day of the Week which he hath reserved for his own praise and worship! Let men in defence of their prophaneness *object* what they will, and *answer* what the Devil puts in their mouths; yet I would wish them to remember that seeing it is an ancient Tradition in the Church, that the Lord's *second coming* shall be upon the *Lord's day*, how little joy they should have to be taken in those carnal sports to please themselves; when their Master should find them in spiritual Exercise, serving him. The prophaneſt wretch would then wish rather to be taken kneeling at prayers in the Church, than skipping like a Goat in a dance. If this cannot move, yet I would wish our impure Gallants to remember, that whilst they thus dance on the Lord's day, (contrary to the *Lord's Commandments*) they do but dance about this *Pits brink*; and they know not which of them shall first fall therein: whereinto being once fallen without repentance,

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Apoc. 22. & 3.

Ex. 56. 2.
 &c. And 58.
 13. &c.

hinder us to consecrate it *as a glorious day unto the Lord*. Therefore whereas the Lord in the other Commandments, doth but either *bid or forbid*: he doth both in this Commandment, and that with a special *memorandum*. As if a Master would charge his Sergeant to look well unto *ten things*, of great trust, but to have a more special care to remember one of those ten for divers weighty reasons, should not a faithful seryant that loves his Master, shew a more special care unto that thing above all other busines.

Exod. 16.
 23. &c.

Thus *Moses* taught the People o'r night to remember the Sabbath; and it was a holy custom among our *fore-fathers* when at the ringing to Prayer on the Eve before, the *Husbandman* would give over his labor in the Field, and the *tradesman* his work in his Shop, and go to the Evening Prayer in the Church, to prepare their Souls, that their minds might more chearfully attend God's Worship on the Sabbath day.

Exod. 5. 15.

1 Cor. 7. 5.

Gen. 35. 2.

2 Thess. 3.

1 Sam. 21. 5.

Exod. 9. 16.

Psal. 19. 12.

Eccles. 5. 1.

2. To possess that Night *thy Vessel in holiness and honour*: that thou mayest present thy Soul *more purely* in the sight of God the next Morning.

3. To rise up early in the *Morning* on the *Sabbath Day*. Be careful therefore to rise sooner on this day than on other days; by how much the service of God is to be preferred before all earthly Busineses. For there is no *Master* to serve so *Good as God*: and in the end, *no work* shall be better rewarded than his *services*.

4. When

4. When thou art up, consider with thy self what an *impure* sinner thou art; and into what a holy place thou goest to appear, before the most *Holy God*, who seeth thy heart, and hateth all *impurity* and *hypocrisie*. Examine thy self therefore before thou goest to Church, what *grievous* sins thou hast committed the *week past*; *confess* them unto God, and earnestly pray for the pardon and forgiveness of them, and so reconcile thy self with God in Christ. Renew thy *vows* to walk more conscionably, and pray for an increase of those *graces* which thou hast, and a supply of those which thou wantest. But especially pray that thou mayest have *grace* to hear the *Word of God*, read and preached, with *profit*; and that thou mayest receive the holy *Sacrament* with comfort (if it be Communion-day) that God by his *holy Spirit* would assist the Preacher to speak something that may *kill thy Sin*, and *comfort thy Soul*; which thou mayest do in this or the like sort.

Col. 1. 3.

A Morning Prayer for the Sabbath Day.

O Lord most High, O God Eternal, all whose works are glorious, and whose thoughts are very deep; there can be no better thing than to praise thy Name, and to declare thy loving kindness in the Morning, on the holy and blessed Sabbath Day. For it is thy Will and Commandment, that we should sanctifie

Psal. 91. 1.
2, 5.

1 Chron. 29.
11, &c.

Here thou
mayest con-
fess whatso-
ever sin of
the last
week clogs
thy consci-
ence.

Joh. 1. 29.

sanctifica this day in thy service and praise, and in the thankful remembrance, as of the *creation* of the World by the power of thy *Word*, so of the *redemption* of Man-kind by the death of thy Son: *Thine* (O Lord) I confess, is greatness, and power, and glory, and victory, and praise, for all that is in Heaven and Earth is thine: Thine is the Kingdom O Lord, and thou excellest as head over all. Both Riches and Honour come of thee, and thou reignest over all, and in thine hand is power, and strength, and in thine hand it is to make great, and to give grace unto all. Now therefore O my God, I praise thy glorious Name, that whereas I a wretched Sinner, having so many ways provoked thy Majesty to anger, and displeasure; thou notwithstanding of thy favour and goodness (passing by my prophaneness and infirmities) hast vouchsafed to add this *Sabbath* again unto the number of my days. And vouchsafe, O heavenly Father, for the merits of Jesus Christ thy Son (whose glorious Resurrection thy whole Church celebrates this day) to pardon and forgive me all my sins and misdeeds. Especially, O Lord, (a) cleanse my soul from those filthy sins, with the blood of thy most pure and undefiled Lamb, which taketh away the sins of the World, and let thy Holy Spirit more and more subdue my corruption, that I may be renewed after thine own Image, to serve thee in newness of life and holiness of conversation. And as of thy mercy thou hast

hast brought me to the beginning of this
 blessed Day : so I beseech thee, make it a
 day of *Reconciliation*, betwixt my *sinful*
Soul, and thy *Divine Majesty* : Give me
 grace to make it a day of *Repentance* unto
 thee, that thy goodness may seal it to be
 a day of pardon unto me, and that I may
 remember, that the keeping Holy of this
 is a Commandment which thine own
Finger hath written; That on this Day,
 I might meditate on thy glorious works
 of our *Creation* and *Redemption*, and
 learn how to *know* and *keep* all the rest
 of thy holy *Laws* and *Commandments*.
 And when anon, I shall with the rest of
 the holy *Assembly*, appear before thy
 presence in thy House, to offer unto thee
 our *Morning Sacrifice of Praise*, and
Prayer; and to hear what thy Spirit, by
 the *preaching of thy Word*, shall speak
 unto thy *Servant*. Oh, let not my sins
 stand as a cloud, to stop my prayers from
 ascending unto thee, or to keep back thy
 Grace from descending by thy Word in-
 to my heart. I know, O Lord, and trem-
 ble to think, that *three parts* of the good
 seed falls upon bad ground. O let not
 my heart be like the *High-way*, which
 through hardness, and want of true under-
 standing receives not the seed, till the
 evil one cometh and catcheth it away;
 nor like to the *stony ground*, which heareth
 with joy for a time, but falleth away as
 soon as persecution ariseth for the Gospels
 sake; nor like the *thorny ground*, which by
 the

Mat. 13.
 4. &c
 Luke 8. 5.

Col. 4. 3.

Act. 26. 18.

1 Thess. 5.

13.

Heb. 13. 17.

1 Cor. 11. 19.

Ephes. 3. 10.

1 Pet. 1. 12.

the cares of this world, and the deceitfulness of Riches, choaketh the Word which it beareth, and maketh it altogether unfruitful. But that like unto the good ground, I may hear thy Word, with an honest and good heart, understand it, and keep it, and bring forth fruit with patience in that measure that thy Wisdom shall think meet for thy glory and mine everlasting comfort. Open likewise, I beseech thee, O Lord, the Door of utterance unto thy faithful Servant, whom thou hast sent unto us to open our eyes, that we may turn from darkness to light, and from the power of Satan unto God: that we may receive forgiveness of sins, and inheritance among them which are sanctified by faith in Christ. And give me grace to submit my self unto his Ministry, as well when he terrifieth me with judgments, as when he comforteth me with thy mercies, and that I may have him in singular love for his works sake; because he watcheth for my Soul, as he that must give account for the same unto his Master. And give me grace to behave my self in the holy Congregation with comeliness and reverence as in thy presence, and in the sight of thy holy Angels. Keep me from drowsiness, and sleeping, and from all wandring thoughts, and worldly imaginations: sanctifie my memory, that it may be apt to receive, and firm to remember those good and profitable Doctrines which shall be taught unto us out of thy Word. And that through the assistance of thy holy

holy Spirit, I may put the same Lessons in practice, for my direction in prosperity, for my consolation in misery, for the amendment of my life and the glory of thy Name. And that this day, which godless and prophane persons spend in their own lusts and pleasures, I (as one of thy obedient Servants) may make my chief delight to consecrate it to thy glory and honor; not doing my own ways, nor seeking mine own will, nor speaking a vain word; but that ceasing from the works of sin, as well as from the works of mine ordinary Calling, I may through thy blessing, feel in my heart the beginning of that eternal Sabbath, which in unspeakable joy and glory I shall celebrate with Saints and Angels to thy praise and worship, in thy heavenly Kingdom for evermore. All which I humbly crave at thy hands, in the Name and mediation of my Lord Jesus, in that form of Prayer which he hath taught me.

Our Father which art in heaven, &c.

Having thus in private prepared thine own Soul, if thou hast the charge of a Family, call all thy Household together, read a Chapter, and pray as in the Week-days: but remember so to dispatch these private preparations and duties, as that thou and thy Family may be in the Church before the beginning of Prayers. Else your private Exercises are rather an hinderance than a preparation. And as thou and thy Household do go in all reverence

to

Isa. 58. 13.

Isa. 66. 33.

towards the Church, let every one meditate thus with himself.

Things to be meditated as thou goest to the Church.

Psal. 10. 4.

THat thou art going to the Court of the Lord, and to speak with the great God by Prayer, and to hear his Majesty to speak unto thee in his Word; and to receive his blessing on thy soul, and thy honest labor, in the six days last past.

Psal. 42. 1, 2.

Psal. 84. 10.

2. Say with thy self by the way, *As the Hart brayeth for the rivers of water, so panteth my soul after thee, O Lord, my soul thirsteth for God, even for the living God: When shall I come and appear before the presence of God? For, a day in thy Court is better than a thousand elsewhere. I had rather be a Door-keeper in the House of my God, than to dwell in the Tabernacles of wickedness, Therefore I will come into thy House in the multitude of thy mercies, and in thy fear will I worship towards thy holy Temple.*

Psal. 5. 7.

Gen. 28. 16,

17.

1 Cor. 14.

25.

Psal. 26. 8.

Psal. 27. 6.

3. As thou enterest into the Church, say, *How fearful is this place! This is none other but the House of God, this is the gate of Heaven, surely the Lord is in this place: God is in this people indeed. And prostrating with thy face downward, being come to thy place, say, O Lord, I have loved the habitation of thy House, and the place where thy honour dwelleth, One thing therefore have I desired of thee, that I will require, even that I may dwell in thy House all the days of my life, to behold thy beauty, and to visit*

visit thy Temple; therefore will I offer in thy Tabernacle sacrifices of joy, I will sing and praise the Lord. Hearken unto my voice, O Lord, when I cry: have mercy also upon me, and hear me. Doubtless kindness and mercy shall follow me all the days of my life, and I shall remain a long season in the House of the Lord. And this is that preparation or looking to our Feet, whereto Solomon advised us, before we enter into the House of God.

The second sort of Duties, which are to be performed at the time of the Holy Assembly.

When Prayers begin, lay aside thy own private Meditations; and let thine heart joyn with the Minister and the whole Church, as being one Body of Christ, and because that God is the God of Order, he will have all things to be done in the Church with one heart, and accord; and the exercises of the Church are common and publick. It is therefore an ignorant pride, for a man to think his own private prayers more effectual than the publick prayers of the whole Church. Solomon therefore adviseth a man not to be rash to utter a thing in the Church before God. Pray therefore when the Church prayeth, sing when they sing; and in the action of kneeling, standing, sitting, and such indifferent Ceremonies (for the avoiding of scan-

Psal. 27. 5.

Psal. 23. 6.

Eccles. 5. 1.

1 Cor. 12. 1.

Acts. 2. 46.

&c. 4. 30.

Eccles. 5. 1.

Ezek. 46. 10.

Psal. 110. 3.

Cum Ro-
mam venio,
jejuno. Sab-
bato: cum
hic sum, non
jejuno: sic
& tu, ad
quam forte
Ecclesiam
veneris, ejus
morem ser-
va si cui-
quam non
vis esse
scandalo,
nec quen-
quam tibi.
Ambr. conf.
Aug. ep. ad
Januar.
Luke 4. 20.
Luke 19. 48.

(scandal, the continuance of *Charity*, and in testimony of thine *obedience*) conform thy self to the manner of the Church wherein thou livest.

Whilst the Preacher is expounding, and applying the Word of the Lord, look upon him; for it is a great help to stir up thine attention, and to keep thee from wandering thoughts: *So the eyes of all that are in the Synagogue, are said to be fastened on Christ whilst he preached: and all the people hanged upon him when they heard him.* Remember that thou art there as one of *Christ's Disciples*, to learn the knowledge of Salvation by the remission of sins, through the tender mercy of God, Luk. 1. ver. 77.

Be not therefore in the School of Christ like an idle Boy in a Grammar-School, that *often heareth, but never learneth* his Lesson; and still goeth to School, but profiteth nothing. Thou hatest it in a Child, Christ detesteth it in thee. To the end therefore that thou mayst the better profit by hearing, mark

1. *The coherence and application of the Text.*
2. *The chief sum or scope of the Holy Ghost in that Text.*
3. *The Division or Parts of the Text.*
4. *The Doctrines, and in every Doctrine the Proofs, the Reasons, and the Uses thereof.*

A method of all others, easiest for the People (being accustomed thereto) to help them to remember the Sermon: and therefore much wished to be put in pra-

practice of all faithful Pastors, who desire to edifie their people in the knowledg of God in his true Religion.

If the Preachers Method be too curious or confused, then labour to remember,

1. *How many things he taught, which thou knewest not before, and be thankful.*

2. *What sins be reported, whereof thy conscience tells thee that thou art guilty, and therefore must be amended.*

3. *What vertues he exhorted unto, which are not so perfect in thee; and therefore endeavour to practisethem with more zeal and diligence.*

But in hearing, apply every speech as spoken to thy self, rather by God than by Man; and labour not so much to hear the word of the Preacher sounded in thine ear, as to feel the operation of the Spirit, working in thine heart. Therefore it is said so often. *Let him that hath an ear hear what the Spirit speaks to the Church.* And *Did not our hearts burn within us, whilst he opened unto us the Scriptures?* And thus to hear the Word hath a (a) blessing promised thereto. It is the acceptable (b) sacrificing our selves unto God. It is the (c) surest note of Christ's Saints, the (d) truest mark of Christ's Sheep, the (e) apparentest sign of God's Elect; the very blood, as it were, which uniteth us to be the (f) spiritual Kindred, Brethren, and Sisters of the Son of God. This is the best art of memory for a good Hearer.

When the Sermon is ended, 1. Beware

N

thou

Ha. 2. 3.

Act. 10. 33.

1 Cor. 17. 25.

Gal. 4. 14.

1 Thes. 2. 13.

Apoc. 2. 7.

Luke 24. 32.

a Luke 1. 28.

b Rom. 15. 16.

c Deut. 33. 3.

d Joh. 10. 17.

e John 8. 17.

& 18. 37.

f Luke 8. 21.

Mark 3. 33.

Ezek. 46. 12.

Luke 10. 16.

Numb. 6.

23. 25.

thou depart not like the *nine Lepers*, till that for thine instruction to saving health, thou hast returned thanks and praise to God by an *After Prayer*, and singing of a Psalm: and when the blessing is pronounced, stand up to receive a part therein, and hear it, as if Christ himself (whose Minister he is) did pronounce the same unto thee; for in this case it is true *He that heareth you, heareth me*, and the Sabbath Day is *blessed*, because God hath appointed it to be the day, *wherein by the mouth of his Ministers, he will bless his people which hear his Word, and glorify his name*. For though the Sabbath day in it self be no more blessed than the other six days; yet (because the Lord hath appointed it to *holy uses* above others) it doth as far excel the other days of the week, as the *consecrated Bread* (which we receive at the *Lord's Table*) doth the *common Bread* which we eat at our own Table.

2, If it be a Communion Day, draw near to the *Lord's Table* in the *wedding garment* of a faithful and penitent heart, to be partaker of a Holy Banquet.

And when *Baptism* is to be administered, stay, and behold it with all reverent attention, that so thou mayest, First, shew thy reverence to God's Ordinance. Secondly, that thou mayest the better consider thine own *ingrafting* into the visible Body of *Christ's Church*, and how thou performest the *vows* of thy new Covenant. Thirdly, that thou mayest repay thy *Debts* in praying

ing for the Infant which is to be baptized (as other Christians did in the like case for thee) that God would give him the inward effects of Baptism, by his *Blood* and *Spirit*. Fourthly, That thou mayest assist the Church in praising God for *grafting* another Member into his *Mystical Body*. Fifthly, That thou mayest prove whether the effects of Christ's death *killeth* sin in thee, and whether thou be *raised* to newness of life by the virtue of his *Resurrection*: And so to be humbled for thy wants, and to be thankful for his grace. Sixthly, To shew thy self to be a Freeman of Christ's *Corporation*, having a voice or consent in the admission of others into that Holy Society.

3. If there be any *collection* for the *Poor*, freely without *grudging* bestow thine *Alms* as God hath *blessed* thee with ability.

2 Cor. 6. 4.
1 Cor. 9. 5.
6, 7, &c.

And thus far of the Duties to be performed in the Holy Assembly.

Now of the third sort of Duties, after the Holy Assembly.

AS thou returnest home, or when thou art entred into thy House, meditate a little while upon those things which thou hast heard; And as the *clean* beasts which *chew* the *Cud*, so must thou bring again to thy remembrance that which thou hast heard in the Church: And then kneeling down, turn all to prayer: beseeching God to give such a blessing to

Lev. 11: 3.

Pfal. 119. 11.
Mat. 13. 19.

Job 31. 17,
18.

Hest. 9. 21.
Deut. 15. 10,
&c.

Mat. 25. 35.
&c.

If thou be a private man, either perform these holy Duties by thy self, or joyn with some godly Family in the performance of them.

those things which thou hast heard, that they may be a *direction* to thy life, and a consolation unto thy Soul: For till the Word be made thus our own, and as it were close hidden in our hearts, we are in danger least Satan steal it away, and we shall receive no profit thereby. And when thou goest to Dinner, in that reverent and thankful manner, before prescribed; remember, according to thine ability to have one or more poor Christians, whose hungry Bodies may be refreshed with thy Meat: imitating holy Job, who protested *that he did never eat his morsels alone without the good company of the poor and fatherless*; that is the Commandment of Christ our Master, Luke 14. 13. Or at leastwise, send some part of thy Dinner to the Poor, who lies sick in the back-lane without any food: For this will bring a blessing upon all thy works and labours; and it will one day more rejoyce thy Soul, than it doth now refresh his Body, when Christ shall say unto thee, *O blessed Child of God, I was an hungred and thou gavest me meat, &c.* And forasmuch as thou hast done it for my sake to the least of these my Brethren, I take it in good part, as if thou hadst done it to mine own self.

When Dinner is ended, and the Lord praised, call thy Family together, examine what they have learned in the Sermon: commend them that do well, yet discourage not them whose memories and ca-

practices

pacities are weaker, but rather help them: for their wills and minds may be as good. Turn to the Proofs which the Preacher alledged. and (a) rub those good things over their memories again. Then sing a Psalm or more. If time permit, thou maiest teach and examine them in some part of the Catechism, conferring every point with the Proofs of the holy Scripture. This will both increase our knowledge, and sharpen our memory: seeing by experience we find that in every Trade they who are most exercised are ever best expert. But in any wise remember so to dispose all these private Exercises, as thou maiest be with the first in the holy Congregation at the Evening Exercise; where behave thy self in the like Devotion and Reverence, as was prescribed for the holy exercise in the Morning.

After Evening Prayer, and at thy Supper, behave thy self in the like religious and holy manner, as was formerly prescribed. And either before or after Supper, if the season of the Year, and the weather do serve.

1. Walk in the Fields, and meditate upon the Works of God; for in every Creature thou maiest read, as in an open Book, the Wisdom, Power, Providence, and Goodness of Almighty God. And how that none is able to make all these things in the variety of their forms, virtues, beauties, life, motions, and qualities, but our most glorious God.

Acts 17. 11.
Heb. 5. 14.
Mat. 6. 30.
James 5. 13.
1 Deut 7. 30.
Heb. 6. 1.

Heb. 5. 14.

Psal. 92. 5.
& 13. 2. &c.
& 8. 13. &c.
Rom. 1. 19.
20.
Præsentem
narrat quæ-
libet herba
Deum.
Ill. 40. 26.

Pſalm 8.

2. Consider how *gracious* he is, that made all those things to ſerve us.

3. Take occasion hereby to ſtir up both thy ſelf and others to *admire* and *adore* his *Power, Wiſdom, and Goodneſs*; and to think what *ungrateful* Wretches we are, if we will not (in all obedience) ſerve and honor him.

4. If any *Neighbour* be ſick, or in any heavineſs, go to viſit him; if any be ſet at variance, help to reconcile him.

Mat. 25. 35.
James 5. 14,
&c.

To conclude, *three ſorts* of works may lawfully be done on the *Sabbath day*.

1. Works of *Piety* which either directly concern the *ſervice* of God, though they be performed by *bodily* labour: as under the Law, the *Priests* did labour in killing and *dreſſing* the *Sacrifices*, and burning them on the *Altar*, and Chriſtians under the *Gospel*, when they travel far to the places of God's *Worſhip*, it is but a *Sabbath days Journey*, like to that of the *Shunammite* who travelled from home to hear the *Prophet* on the *Sabbath day*, becauſe ſhe had no reaching near her own dwelling. And the *Preacher*, though he laboureth in the *ſweat* of his *brow*, to the wearying of his *Body*, yet he doth but a *Sabbath days work*. For the holy end ſarſaſeth the work, as the *Temple* did *Gold*, or the *Altar* the *Gift* thereon. Or elſe ſuch bodily labour whereby the people of God are aſſembled to his *Worſhip* as the ſounding of *Trumpets* under the Law, or the ringing of *Bells* under the *Gospel*.

Mat. 21. 5.
Act 12.

2 Kings 4.
22. 12. 13.
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2. Works of Charity, as *(a)* save the life of a Man *(b)* or of a Beast, to *(c)* fodder, water, and dress Cattel; *(t)* make honest *(d)* provision of Mear and Drink to refresh our selves, and to *(e)* relieve the poor to visit the sick, to make *(f)* collection for the poor, and such like.

3. Works of necessity; not feigned, but present and imminent, and such as could not be prevented before, nor cannot be deferred unto another day. As to resist the invasion of enemies, or the robberies of Thieves, to quench the rage of fire, and the Physicians to stanch or let blood, or to cure any other desperate Disease; and for Midwives to help Women in labour; Mariners may do their labour; Souldiers being assailed may fight, and *(g)* Posts may ride for the publick good, and such like. On these or the like occasions a Man may lawfully work. Yea, and when they are called, they may upon any of these occasions go out of the Church, and from the holy exercises of the Word and Sacraments, provided always that they be humbled that such occasions fall out on that Day and time; and that they take no Money for their pains on that Day, but only for their stuff, as in the fear of God, and conscience of his Commandments.

When the time of rest approacheth, retire thy self to some private place, and knowing that in the state of corruption no man living can sanctifie a Sabbath in that spiritual manner that he should, but

a 1 Kings

17. 8.

b Mark. 3. 4.

c Mat. 12. 13.

d Luke 13.

15.

e Mar. 12. 1.

Hof. 9. 12.

2 Cor. 11.

22, 24.

f a Gen. 16. 1.

g Nuncius

præcept ex-

capitur a

Sabbato.

Judg. Com-

ment. Sup.

Nam. 15. 3.

that he commits many breaches thereof, in his *thoughts, words, and deeds*, humbly crave pardon for thy *defects*, and reconcile thy self to God, with this or the like *Evening Sacrifice*.

A Private Evening Prayer for the Lords day.

Isa 61. 3.

Gen 18. 27.

Heb. 12. 29

Job. 31. 18

Psal 1. 3.

Zach 3. 1, 2.

1 Cor. 11.

18.

Sam 6. 22,

Luke 15. 2.

Psal 106. 17.

1 Pet. 2. 3.

O Holy, (a) Holy, Holy, Lord God of Sabbath, suffer me who am but (b) dust and ashes, to speak unto thy most glorious Majesty. I know that thou art a (c) consuming fire, I acknowledg that I am but withered (d) stubble; My (e) sins are in thy sight, and Satan (f) stands at my right hand to accuse me for them; I come not to excuse, but to (g) judge my self worthy of all those judgments which thy justice might most justly inflict upon me a wretched Creature, for my sins and transgressions. The number of them is so great, the nature of them is so grievous, that they make me seem vile in mine own eyes, how much more loathsome in thy sight? I confess they make me so far from being worthy to be called thy Son, that I am altogether unworthy to have the name of thy meanest Servant. And if thou shouldst but recompence me according to my desert, the Earth (as weary of such a sinful burthen) should open her mouth and swallow me up, like one of Dathan's Family, into the bottomless pit of Hell. For if thou didst not spare the natural branches, those Angels of glorious excellency,

leney, but hurledst them down from the
heavenly habitation into the pains of *bel-
 lish darkness*, to be kept unto damnation,
 when they sinned but one against thy
 Majesty, and didst expel our first Pa-
 rents out of Paradise, when they did but
 transgress one of thy Laws; alas, what
 vengeance may I expect, who have not
 offended in one sin only, heaping
 daily sin upon sin, without any true
 Repentance, *drinking iniquity as it were
 water*, ever pouring in, out never pour-
 ing out any filthiness: and have trans-
 gressed not *one* but *all* thy holy Laws and
 Commandments. *Yea*, this present day
 which thou hast straightly commanded
 me to keep holy, to thy praise and wor-
 ship, I have not so religiously kept and
 observed, nor prepared my Soul in that
 holiness and chastity of heart, as was fit
 to meet thy blessed Majesty in the holy
 Assembly of the Saints. I have not atten-
 ded to the Preaching of the Word, nor
 to the administration of thy Sacraments
 with that humility, reverence, and devo-
 tion, that I should. For though I was
 present at those Exercises in my body,
 yet Lord, I was overtaken with much
 drowsiness. And when I was awake, my
 mind was so distracted and carried away
 with vain and worldly thoughts, that my
 Soul seemed to be absent, and out of the
 Church. I have not (so duly as I should)
 meditated with my self, nor conferred
 with my Family, upon those good instru-

Gen. 3. 13 i

Rom. 2. 5.

Job. 5. 10.

181. 3. m. 0

182. 3. m. 1

† Here confess whatso-
ever fault
thou hast
done that
day by omis-
sion or
commission,
and then
fetching
from thy
heart a deep
sigh, say,
Psal. 105. 6.
James 2. 13.
Rom. 5. 22..

Thou which we have heard and receiv'd
out of thy holy Word, by the publick
Ministry. For default whereof, Satan
hath stoln the most part of those instru-
ctions out of my heart, and I wretched
creature have forgotten them, as though
they had never been heard. And my Fa-
mily doth not thrive in knowledge and
sanctification under my government, as
they should. Though I know where
many of my poor Brethren live in want
and necessity, and some in pain, and
comfortless; yet I have not remembered
to relieve, the one with my Alms, the
other with my Consolation: but I
have feasted my self, and satisfied mine
own lust. I have spent the most part of the
Day in idle talk, vain sports, and exerci-
ses: yea Lord, I have, &c. And for
all these my sins my Conscience cries
guilty, thy Law condemns me, and I am
in thy hand to receive the sentence and
Curse that is due to the wilful breach of
so holy a Commandment. For what if
I am by the Law condemned to die,
Lord, thy Gospel assures me, that thy
mercy is above all thy works, that thy
Grace transcends thy Laws, and thy good-
ness delighteth there to Reign; where
sins do most abound. In the multi-
tude therefore of thy mercies and merits
of Jesus Christ my Saviour, I beseech thee
O Lord (who despisest not the sighings
of a contrite heart, nor desirest the
death of a penitent Sinner) to pardon
and

and forgive me all these my sins, and all the errors of this Day, and of my whole life; and free my Soul from that Curse and Judgment which is due unto me for them. Thou that didst justify the contrite *Publican* for four words of Confession, and receivedst the *Prodigal Child* (when he had spent all the stock of grace) into favour, upon his repentance, pardon my sins likewise. O Lord, and suffer me not to perish for my transgression O spare me, and receive me into thy favour again. Wilt thou (O Lord) reject me, who hast received all *Publicans Harlots*, and *Sinners*, that upon repentance sued to thee for grace? Shall I alone be excluded from thy mercy? Far be it from me to think so: for thou art the same God of mercy unto me, that thou wast unto them, and thy *compassions never fail*: Wherefore O Lord, deal not with me after my merits, but according to thy great mercy. Execute not thy severe Justice against me a Sinner, but execute thy long-suffering in forbearing thine own Creature. I have nothing to present unto thee for a satisfaction, but only those *bloody Wounds*, bitter *Death and Passion*, which thy blessed Son, my only Saviour, hath suffered for me. Him (in whom only thou art well pleased, I offer unto thee, for all my sins, wherewith thou art displeased. He my Mediator, the request of whose Blood, speaking better things than that

Ezek. 33. 11.

Luke 18. 13

Mat. 2.
31, 32.

James 3. 22.

Heb. 12. 24

of *Abel*, thy mercy can never gain-say ; illuminate my understanding, and sanctifie my heart with thy holy Spirit, that it may bring to my remembrance all those good and profitable Lessons , which this day and at other times have been taught me out of thy holy Word ; that I may remember the Commandments to keep them, thy Judgments to avoid them, and thy sweet promises to rely upon them, in time of misery and distress. And now, O Lord , I resign my self to thy most holy Will ; O receive me into thy favour, and so draw me by thy grace unto thy self, that I may as well be thine by love and imitation, as by Calling, and Creation. And give me grace so to keep holy thy Sabbath in this life, as that (when this life is ended) I may with all thy Saints and Angels celebrate an *eternal Sabbath of joy and praise*, to the honour of thy most holy Name , in thy heavenly Kingdom for evermore. *Amen.*

And then calling thy Family together, shut up the Sabbath with the *Meditations* and *Prayers* before prescribed for thy Family. And the Lord will give thee that night a *more sweet and quiet rest than ordinary*, and prosper thee the better in all thy labours of the week following.

Thus far of the ordinary *Practice of Piety* both in private and publick.

Now

Now follow the extraordinary Practice of Piety, whereby God is glorified in our lives.

THE extraordinary Practice of Piety Consists, either in Fasting or Feasting.

1. Of the Practice of Piety in Fasting.

There are divers kinds of Fasting: First, a constrained Fast, as when Men either have not food to eat, as in the (a) famine of Samaria: or having food cannot eat it for heaviness or sickness: as it befel them who were in the (b) Ship with Saint Peter. This is rather Famine than Fasting.

Secondly; A natural Fast, which we undertake Physically, for the health of our Body.

Thirdly, A civil Fast, which the Magistrate enjoyneth for the better maintenance of the Commonwealth, that by using Fish as well as Flesh, there may be greater plenty of both.

Fourthly, A miraculous Fast, as the forty days Fast of Moses and Elias, the types: and of Christ the substance. This is rather to be admired than imitated.

Fifthly, A daily Fast, when a Man is careful to use the Creatures of God with such moderation, that he is not made heavier, but more cheerful to serve God, and to do the duties of his Calling. This is especially to be observed of Ministers and Judges.

Sixthly, A religious Fast, which a Man

Jejunium.

1. Coacum.

^a 2 Kings 6.

26.

^b Acts 27.

33.

2. Physicum.

Nihil peri-

culosius ha-

bitudine

corporis ex-

trime bonae

detrabenda.

sum ergo

per jejunium

redu-

ndentia, ne

natura suo

pondere fra-

cta succum-

bat. Basil.

hom. 1.

3. Politicum.

4. Miraculo-

sum.

5. quodid-

num.

1 Tim. 3. 3.

Tic. 2. 3.

Pro. 31. 4. 5.

6. Religios.

2 Cor. 6. 4. 5.

volun-

voluntarily undertakes, to make his Body and Soul the fitter to pray more fervently unto God upon some extraordinary occasion. And of this Fast only we are to treat. The *Religious Fast* is of two sorts either *Private* or *Publick*.

1. Of a private Fast.

That we may rightly perform a private Fast, four things are to be observed: First the *Author*; Secondly, the *Time* and *occasion*; Thirdly, the *Manner*; Fourthly, the *Ends* of private Fasting.

1. Of the Author.

The first that ordained Fasting was God himself in *Paradise*, and it was the *first Law* that God made in commanding *Adam* to abstain from eating the so bidden fruit. God would not pronounce or write his *Law* without *Fasting*, and in his *Law* commands all his People to *Fast*. So doth our Saviour *Christ* teach his *Disciples* under the *New Testament* likewise. By *Religious Fasting* a Man comes nearest the life of (*a*) *Angels*, and to do *God's will on Earth as it is done in Heaven*.

Jejunium in
Paradiso. A.
Præscriptum
est. *Gen.*
igitur jeju-
ni. *Gen.*
Basil. hom. de
jejunio. *Exod.*
Exod. 13. 3.
Leviticus. *Mat.*
Mat. 6. 17.
De 9. *Mat.*
Qui jeju-
nat. *Angelo-*
rum vitam
visit. *Secundum*
pariter
conatus
est, simila-
ditatem, cum

illis affectibus. Basil. hom. de jejunio. Natura os parvum, & gut-
tur arctum homini dedit. Quamdiu jejunavit Adam, in Paradiso
fuit, & ceteris, & ceteris est. Hieron.

Yea, *Nature* seemeth to teach Man this Duty, in giving him a little Mouth, and a narrower Throat, for *Nature* is content with a little, *Grace* with less. Neither doth *Nature* and *Grace* agree in any

one act better than in this exercise of religious *fasting*: for it strengtheneth the memory, and cleareth the mind, illuminateth the *understanding*, and bridleth the affections; mortifieth the flesh, and preserveth *chastity*; preventeth *sickness*, and contineth *health*; it delivereth from evils, and procureth all kind of *blessings*.

By breaking this *Fast* the Serpent overthrew the first *Adam*, so that he lost *Paradise*. But by keeping a *Fast*, the second *Adam* vanquished the Serpent, and restored us into Heaven. *Fasting* was she who covered *Noah* safe in the *Ark*; whom intemperance uncovered, and left stark naked in the *Vineyard*. By *Fasting*, *Lot* quenched the flame of *Sodom*, whom drunkenness scorched with the fire of *Incest*. Religious *Fasting* and talking with God, made *Moses*'s face to shine before Men, when Idolatrous eating and drinking, caused the *Israelites* to appear abominable in the sight of God. It rapt *Elias* in an *Angelical Coach* to Heaven: when voluptuous *Ahab* was sent in a bloody *chariot* to *Hill* made. *Herod* believe that *John Baptist* should live after Death by a blessed *Resurrection*: when after an intemperate life, he could promise nothing to himself but eternal death and destruction. O *Divine Ordinance* of a *Divine Author*!

Cassal. Ep. 86. indifferenter jejunandum, ex arbitrio, non ex imperio novæ disciplinæ, pro temporibus & causis unicuique propriis. Ter. adver. Psychic. Montanus hæretic. primus erat qui jejuniorum leges præscripsit. Euf. Eccl. hist. l. 3. c. 17. ex Apollon.

Præceptum esse jejunium video, quibus autem diebus non oporteat jejunare & quibus oporteat, præcepto Domini, vel Apostolorum non invenio definitum. Ang. ad

2. *Of the time.*

The holy Scripture appoints no Time under the New Testament to fast, but leaves it unto Christians own free choice, Rom. 14. 2. 1 Cor. 7. 5. to fast as occasions shall be offered unto them, *Matth. 9. 14.* As when a Man becomes an humble and earnest suitor unto God for the pardon of some gross sin committed; or for the prevention of some sin, whereunto a Man feels himself by *Satan* solicited; or to obtain some special blessing which he wants; or to avert some judgment which a Man fears, or is already fallen upon himself or others; or lastly, to subdue his flesh unto his Spirit, that he may more chearfully pour forth his Soul unto God by Prayer. Upon these occasions a Man may fast a (a) day or (b) longer, as his occasion requires, and the constitution of his Body, and other needful affairs will permit.

3. *Of the manner of a private Fast.*

The true manner of performing a private Fast, consists partly in outward, partly in inward actions.

The outward actions, are, to abstain for the time that we fast. 1. From all (c) worldly business and labour making your *Fasting day* as it were a Sabbath day, Lev. 23. 28. For worldly business will distract our minds from holy Devotion. 2. From all manner of food, yea, from (d) bread and water, so far as health will permit. 1. That so we may acknowledge our own indignity,

Lev. 23. 32.

Josh. 7. 6.

2 Sam. 3. 31.

1 Kgs. 4. 16.

Lev. 23. 32.

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2 Sam. 3. 31.

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Lev. 23.

indignity, as being unworthy both of *life*, and all the *means* for the mainrenance thereof. That by afflicting the Body, the Soul which follows the *constitution* thereof, may be the more *humbled*. 2. That so we take a godly (*a*) *revenge* upon our selves for abusing our liberty in the use of God's Creatures. 3. That by the *hunger* of our *Bodies*, through want of these *earthly* things, our Souls may learn to hunger more eagerly after *spiritual* and *heavenly* food. 4. To put us in mind, that as we abstain from *food*, which is *lawful*, so we should much more abstain from (*b*) *Sin*, which is altogether *unlawful*.

Thirdly, From *good* and *costly* (*c*) *Apparel*, that as the abuse of these puffs us with Pride; so the laying aside their *lawful* use may witness our *humility*. And to this end in ancient times they used (especially in publick Fasts) to put (*d*) on *Sackcloth*, or other *course apparel*. The equity hereof still remaineth, especially in *publick Fasts*, at which time to come into the Assembly, with *starched bands*, *crisped hair*, *brave apparel* and decked with *Flowers* or *Perfumes*, argueth a Soul that is neither humble before God, nor ever knew the true use of so holy an Exercise.

Fourthly, From the full *measure* of (*e*) *ordinary sleep*, that thou mayest that way also humble thy Body; and that thy Soul may *watch* and *pray* to be prepared for the coming of Christ. And if thou wilt break thy sleep early and late for *world*

a 2 Cor. 7.
11.

Quid prodest vacare corpus ab eis, & animam replere peccatis?
Aug. de temp. Ser.
46.

c Exod. 33.
5, 6.
d Hest. 4. 1.
2 John. 9. 5, 6.
Joel 1. 13.
Mark. 11. 2.

e 2 Sam. 11.
36.
Joel 1. 13.
Hest. 4. 3.
1 Kings 21. 7.

ly gain: how much more shouldst thou do it for the service of God? And if *Ahab* (in imitation of the Gospel) did in his Fast lie in Sackcloth to break his sleep by night, what shall we think of those who on a Fasting day will yield themselves to sleep in the open Church?

Fifthly; and lastly; from all outward pleasures of our sense. So that as it was not the (a) *throat* only that sinned, so must not the *throat* only be punished: and therefore we must endeavour to make our Eyes (as at all times) so especially on that day, to fast from beholding vanities, our Ears from hearing Mirth, or Musick, but such as may move to mourn. our Nostrils from pleasant smells; our Tongues from lying, disssembling and slandering; Yea, the use of the Marriage-bed must be omitted in a religious reverence of the Divine Majesty, that so nothing may hinder our true humiliation; but that all may be signs that we are unfeignedly humbled. Thus much of the outward manner.

2. The inward manner of Fasting consists in two things: 1. Repentance. 2. Prayer.

Repentance hath two parts:

1. Penitency for sins past.
2. Amendment of life in time to come.

This Penitency consists in three things: First, an inward insight of sin, and sense of misery. Secondly, a bewailing of thy vile estate. Thirdly, an humble and particular confession of all thy known sins.

a Si sola gula peccavit. sola jejunes, & sufficit: Si vero peccaverint & membra carna, cur non jejunes? Bern. Sermon. Quidam.

1. Of the inward insight of sin, and sense of misery.

This sense and insight will be effected in thee; First, by considering thy sins especially thy gross sins according to the circumstances of the time when, place where, manner how, and Persons with whom it was committed. Secondly, the Majesty of God against whom it was done: and the rather, because thou didst such things against him since he became a Father unto thee, and bestowed so many sweet blessings in bountiful manner upon thee. Thirdly, in considering the Curses which God hath threatened for thy sin, how grievously God hath plagued others for the same fault, and how that no means in Heaven or Earth, could deliver thee from being eternally damned for them, had not the Son of God so lovingly died for thee. Lastly, That it God loves thee, he must chasten thee ere it be long, with some grievous affliction, unless thou dost prevent him by speedy and unfeigned Repentance. Let these and the like considerations so prick thy heart with sorrow, that melting for remorse within thee, it may be dissolved into a Fountain of Tears, trickling down thy mourning cheeks. This mourning is the beginning of true fasting, and therefore oft times (a) put for fasting, the first and principal part for the whole action.

2. Of the bewailing of thine own state.

Bewailing or lamenting, is the pouring

Can the Children
mourn?
then shall
they all.
And Mark
and Luke
for mourn
have fast.
Examples
Psalm 6. & 22
& 38. & 79
& Jeremiah
Lam.
Joel 2. 12. 17.
Jer. 31. 13.
19. 20.
Gen. 11. 37.
Job. 39. 3.
Psalm 147.
Psalm 104.
11.

out of the inward mourning of the heart, by the outward means of the voice and tears of thine eyes. With such filial earnestness and importunity in Prayer, is our heavenly Father well pleased. Nay, when it is the fruit of his Spirit, and the effect of our Faith, he cannot be displeased with it. For if he heard the *moans* which extremity wrang from Ismael, and Hagar, and heareth the cry of the young Ravens, and roaring of Lions, how much rather will he hear the *mournful lamentations* which his own Children make unto him in their misery?

3. Of the humble Confession of Sins.

In this action thou must deal plainly with God, and acknowledg *all the sins thou knowest*; not only in general, but also in particular: this hath been the manner of all God's Children in their Fasts: First, because that without confession thou hast no promise of mercy or forgiveness of sins. Secondly, that so thou mayst acknowledg God to be *just*, and thy self *wirrighteous*. Thirdly, that by the numbring of thy sins, thy heart may be the more humbled and pulled down. Fourthly, That it may appear that thou art a true Penitent: for till God hath given thee grace to repent, thou wilt be *more ashamed* to confess thy fault, than to commit thy sin. The plainer thou dealest in this respect with God, the more graciously will God deal with thee; for if thou *acknowledg thy sins*,

God

Sam. 7.

Ezek. 9, &c.

Dan. 9.

Neh. 6.

Job. 32.

Psalm 138.

Prov. 3. 28.

Psalm 32. 3.

Psalm 51. 4.

Psalm 138.

Psalm 138.

Psalm 138.

Psalm 138.

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Psalm 138.

Psalm 138.

Psalm 138.

Psalm 138.

Psalm 138.

Psalm 138.

1 John 1. 9.

God is faithful and just to forgive thee thy sins: and the blood of Jesus Christ his Son shall cleanse thee from all thy sin.

To help thee the better to perform these three parts of Penitency, thou mayst diligently read such Chapters and portions of the holy Scriptures, as do chiefly concern thy particular sins: that thou mayst see God's Curse, and Judgments on others for the like sins; and be the more humbled thy self.

Thus far of the first part of Repentance; which is penitency.

The other part, which is Amendment of life, consists, First, in devout Prayer; Secondly in devout Actions.

The devout Prayer which we make in time of Fasting, is either deprecation of evil, or craving needful good things.

Deprecation of evil is, when thou beseechest G O D for Christ the Mediator's sake, to pardon unto thee those sins which thou hast confessed, and to turn from thee those Judgments which are due unto thee for my sins. And as Benhadad because he heard, That the King of Israel was merciful, prostrated himself unto him with a rope about his neck; so because thou knowest that the King of Heaven is merciful, cast down thy self in his presence, in all true signs of humiliation, (especially, seeing he calleth upon thee to come unto him in thy troubles) and doubtless thou shalt find him most merciful.

1 Kings 20.

31.

Psal. 50. 16.

The

Phil. 4. 6.

2 Tim. 5. 7.

Jo. 3. 8. 10.

Pulchrum

est corporis

jejunium

cum sit ani-

mus & Vitius

jejunus.

Hier. ad Cel.

Ep. 14. Je-

junus a malis

actibus, ab-

stine a malis

sermonibus,

contine a

cogitatio-
nibus pessimis.

Cyp. in

Lev. 4. 10.

Ila. 58. 2,

&c. Za. 7. 5.

7. Non pos-

sum ferre ini-

quiritatem &

interdictio-

nem.

Mt. 23. 13.

The *craving of needful good things*, is, First, a fervent and faithful begging of God, to seal by his Spirit in thy heart, the assurance of the forgiveness of all thy sins. Secondly, to *renew* thy heart by the Holy Ghost, so that sin may daily *decay*, and Righteousness more and more *increase in thee*. Lastly, in desiring a supply of *faith*, *patience*, *chastity*, and all other graces which thou *wantest*; and an increase of those which God of his mercy hath be-
stowed upon thee *already*.

Thus far of Prayer in Fasting.

The devout *Actions* in Fasting are too; First (a) *Avoiding evil*. Secondly, *Doing good*.

1. Of avoiding Evil.

This *Abstinence from Evil*, is that which is chiefly signified by thy *Abstinence from food*, &c. and is the chief end of Fasting, as the *Ninivites* very well knew. *A day of Fasting, and not Fasting from sin, the Lord abhorreth*. It is not the *vacuity* of the stomach, but the *purity* of the heart that God respecteth. If therefore thou wouldst have God to turn from thee the evil of *Affliction*, thou must first turn away from thy self the evil of *Transgression*. And without this fasting from *evil*, thy *Fast* savours more noisom to God, than thy *breath* doth to Man. This made God so often to reject the *Fast* of the *Jews*. And as thou must endeavour to avoid all sin, so especially *that sin* wherewith thou hast provoked God, ei-
ther

ther to *shake* his Rod at thee, or already to lay his chastening hand upon thee. And do this with a resolution by the assistance of God's *grace* never to commit those sins again. For (a) what shall it profit a man by abstinence to humble his Body, if his mind swell with Pride? Or to forbear Wine and strong Drink, and to be drunk with wrath and malice? Or to let no fl. sh go into the Belly, when lies, slanders, and ribaldry (which are worse than any meat) come out of the mouth? To abstain from meat, and to do mischief, is the Devil's Fast, who doth evil, and is ever hungry.

2. Of doing good Works.

The (b) good Works which as a Christian thou must do every day, but especially on the Fasting Day, are either the works of Piety to God, or the works of Charity towards thy Brethren.

1. The works of Piety to God, are, the practice of all thy former Duties, in the sincerity of a good Conscience, and in the light of God.

2. The works of Charity towards our Brethren, are, forgiving wrongs, remitting Debts to the Poor, that are not well able to pay: but especially in giving Alms to the poor, that want relief and sustenance. Else we shall (c) under pretence of godliness, practice miserableness;

las, jejunium, & eleemosynam. Aug. Isa. 58. 6, &c. Zech. 7. 9, 20.

Q. U. jejunat ut parcat, non ad Dei gloriam jejunat, sed substantie suae parcat. Chrys. in Mat. Mar. 6. 9. Act. 10. 30.

like

Quid prodest tenuari corpus abstinencia, si animus intumescit superbia?

Vinum non bibere & ira inebriari, carnibus non vesci & de ore omnesca sordidius egredi maledictum aut mendacium? Max. Episc.

Qui citis abstinent, & mala agunt, daemones irritantur, quibus culpa adest, & cibus deest. Isid.

Vis orationem tuam volare ad coelum? Fac illi duas a-

4. 2 Cor. 9. 6.
 Jejunium
 tuum re ca-
 stigat, sed
 alterum la-
 tificat. Aug.
 Ser. de tempt.
 64. Accipiat
 esuriens
 Christus
 quod jeju-
 nans minus
 accipit Chri-
 stianus.
 Aug. de
 temp. Ser.
 157. Beatus
 qui jejunat
 ut alat pau-
 pitem; imi-
 tantur enim
 Christum
 qui animam
 suam posuit
 pro fratri-
 bus suis.
 Cyril. in
 Lev. lib. 10.
 1 Sam. 15.
 23.
 Heb. 11. 6.
 1 Rom. 14.
 23.
 Splendida
 peccata.
 Aug.

like those who will pinch their own Bel-
 lies to defraud their labouring *Servants*
 of their due allowance. As therefore
 Christ joyned *Fasting, Prayer*, and *Alms*
 together in *Precept*; so must thou joyn
 them together, like *Cornelius*, in *Practice*.
 And therefore be sure to give at the least
 so much to the (a) poor on the *Fasting-day*
 as thou wouldest have spent in thine own
 Diet, if thou hadst not fasted that day.
 And remember, that *he that soweth plen-*
teously, shall reap plenteously, and that this
 is a *special sowing Day*. Let thy *Fasting*
 so (a) *afflict* thee, that it may *refresh* a poor
 Christian; and rejoyce that thou hast *dined*
and supped in another; or rather, that
 thou hast *satisfied hungry Christ in his poor*
Members.

In giving *Alms*, observe too things:
 First, the *Rules*, & condly, the *Rewards*:

1. *Rules in giving Alms, and doing*
good works.

1. They must be done in *obedience to*
God's Commandments: not because we
 think it to be good, but because God
requireth us to do such and such a good
 deed, & for such (c) *obedience* of the worker
 God preferreth before all *Sacrifices*, and
 the *greatest works*.

2. They must proceed from (a) *Faith*,
 else they cannot please God; nay, without
faith the most specious works are but
 (c) *shining sins*, and *Pharisees Alms*.

3. Thou must not think by thy good
Works and Alms, to merit Heaven, for

in vain hath the Son of God shed his Blood, if Heaven could have been purchased either for Money or Meat. Thou must therefore seek Heaven's possession by the purchase of Christ's Blood, not by the merits of thine own works. For (a) eternal life is the gift of God through Jesus Christ. Yet every true Christian that believeth to be saved, and hopes to come to Heaven, must do good works, (as the Apostle saith) for necessary uses, which are four.

First, That (b) God may be glorified. Secondly, That thou mayst shew thyself (c) thankful for thy Redemption. Thirdly, That thou mayst (d) make sure thine Election unto thyself. Fourthly, That thou mayst (e) win others by thy holy Education to think the better of thy Christian profession. And for their uses, we are said to be (f) God's workmanship created in Christ Jesus unto good works, and that God hath ordained us to walk in.

4. Thou must not give thine Alms to impudent Vagabonds, who live in wilful idleness and filthiness, but to the Religious and honest poor, who are either sick, or so old that they cannot work; or such who work, but their work cannot competently maintain them: Seek out those in the Back lanes; and relieve them; But if thou meetest one that asketh an Alms for Jesus sake, and knowest him not to be unworthy, deny him not; for it is

a Rom. ult.

q 1 Cor. 10.

31.

2 Cor. 8. 19.

Phil. 1. 11.

c Luke 1.

74. 75.

d 2 Pet. 1. 10.

Isa. 61. 9.

e Mar. 16.

f Epa. 2. 20.

counterfeits, than to suffer Christ to go in one poor Saint unrelieved. Look not on the Person, but give thy Alms as unto Christ in the party.

2. *Of the Rewards of Alms-deeds and good works.*

• Dan. 4. 24.

1. *Alms* are a special means to move God in mercy to turn away his (a) temporal Judgments from us: when we by a true faith, (that sheweth it self by such fruits) do return unto him.

• Luke 6.

35, 36.

• 2 Cor. 3. 9.

• Luke 16. 1.

2. Merciful *Alms givers* (b) shall be the *Children of the Highest*, and be like God their *Father*, who is the (c) *Father of Mercies*. They shall be his (d) *Stewards* to dispose his Goods, his Hands to distribute his Alms; and if it be so great an honor to be the Kings *Almoner*; how much greater is it to be the God of Heaven's *Almsgiver*?

• Apoc. 14.

19.

• Luke 16.

22.

• Psal. 91. 11.

• Heb. 1. 14.

• 1 Tim. 6.

19.

3. When all this *World* shall forsake us, then only *good Works*, and *good Angels*, shall accompany us, the one to (e) *receive* their *reward*, the other to deliver their (f) *charge*?

4. *Liberal*ity in *Alms-deeds* is our (g) *surest foundation* that we should obtain in *eternal Life*, a *Liberal* reward through the *Mercy* and *Merits* of Christ.

• Mat. 25.

5. Lastly, By *Alms-deeds* we feed and relieve Christ in his *Members*; and (h) *Christ* at the *last day* will acknowledg our love and reward us in his *Mercy*: and then it shall appear, that what we gave to the

... lent unto the Lord

What

What greater motives can a Christian wish to excite him to be a liberal Almsgiver? Thus far of the manner of Fasting. Now follow the *Ends*.

5. Of the ends of Fasting.

The true *Ends of Fasting* are not to merit God's favour of eternal Life, (for that we have only of the gift of God through Christ) not to place Religion in bodily abstinence, (for Fasting in it self is not the worship of God, but an help to further us the better to worship God :) But the true ends of Fasting are three.

First, to subdue our (a) flesh to the Spirit; but not so to (b) weaken our bodies, as that we are made unfit to do the necessary Duties of our Calling. A good man (saith Solomon) is merciful to his Beast, Prov. 12. ver. 10. much more to his own Body.

Secondly, That we may more devoutly contemplate God's holy will, and fervently (c) pour out our Souls unto him by prayer: for as there are some kind of Devils, there are also some kind of sins, which cannot be subdued but by Fasting joyned unto Prayer, Mat. 17. 22.

Thirdly, That by our serious humiliation and judgment of our selves, we may escape the judgment of the Lord; nor for the merit of our Fasting (which is none) but for the mercy of God, which hath promised to remove his judgment from us, when we by Fasting do unfeignedly humble our selves before him. And indeed no

a Eisd. 8. 21.
1 Cor. 9. 7.
b 1 Tim. 5.
23.
Jeiunium
orationem
roborat.
Oratio fan-
ctificat Je-
iunium.
Bern. Ser.
de Jejun.
c Joel 1. 17.
Neh. 4.
Luke 2. 37.
1 Cor. 7. 5.
Joel 2. 18.
19.
1 Cor. 12.

a 1 Sam. 7.
 b 2 Chron.
 20.
 c Neh. 1.
 d Dan. 9.
 e Efd. 8. 23.
 f Hest. 9.
 g 1 Sam. 7. 6.
 h Jonah 3.
 i 2 Chron.
 12. 5, 7, &c.
 k 1 Kings
 21.
 l 2 Chron.
 32. 19.
 m 2 Chron.
 33. 18, 19.

n Jonah 3. 7.
 o 2 Chron. 2.
 30.
 p Ezra 8. 21.

q 1 Sam. 7
 5, 6.
 Joel. 2. 15.
 r 2 Chron. 20.
 Jonah 5.
 Hest. 4.
 s Exod. 19.
 Eldras 8.
 Acts 1. 13, 14.

Child of God ever *conscionably* used this holy *Exercise*, but in the end he obtained his request at the hand of God, both in *receiving* graces which he wanted, as appears by the examples of (a) *Anna*, (b) *Jehosaphat*, (c) *Nehemiah* (d) *Daniel*, (e) *Esdra*s, (f) *Hester* as also in turning away judgments *threatned*, or *fallen* upon him, as may be seen in the example of the (g) *Israelites* the (h) *Ninevites* (i) *Rehoboam*, (k) *Ahab*, (l) *Ezekiah*, (m) *Manasses*. He who gave his dear Son from Heaven to the Death, to ransom us when we were his enemies thinks nothing too dear on Earth, to bestow upon us when we humble our selves, being made his reconciled Friends and Children.

Thus far of the *Private Fast*.

2. Of the *Publick Fast*.

A *Publick Fast* is when by the (a) Authority of the *Magistrates*, either the *whole Church* within his dominions, or some *special Congregation* (whom it concerneth) do assemble themselves together, to perform the forementioned *Duties* of *Humiliation*, either for the removing some publick (b) calamity *threatned*, or already inflicted upon them, as the *Sword*, *Invasion*, *Famine*, *Pestilence*, or other fearful sickness; or else for the obtaining of some publick *Blessings*, for the good of the (c) *Church*, as to crave the *assistance* of his holy Spirit, in the *election* and *ordination* of fit and able *Pastors*, &c.

or, for the tryal of Truth, and execution of justice, in matters of difficulty, and great importance, &c.

When any evil is to be removed, the (a) Pastors are to lay open unto the people, by the evidence of God's Word, the sins which are the special causes of that calamity; call upon them to repent, and publish unto them the mercies of God in Christ upon their repentance. The people must hear the voice of God's Messengers with hearty sorrow for their sins, earnestly beg pardon in Christ, and promise unfeigned amendment of their life. When any blessing is to be obtained, the Pastors must lay open to the People the necessity of that blessing, and the goodness of God which giveth such graces for the good of men. The People must devoutly pray unto God for bestowing of this Grace, and that he would bless his own means to his own Glory, and the good of his Church. And when the holy exercise is done, let every Christian have a special care according to his ability, (b) to remember the Poor. And whosoever (when just occasion is offered) useth not the holy Exercise of Fasting, he may justly suspect, that his heart never yet felt the power of true Christianity.

So much of Fasting. Now followeth the Exercise of holy Feasting.

Of the Practice of Piety in holy Feasting.

HOLY Feasting is a solemn Thanksgiving, (appointed by Authority)

a Joel 1. 14.
Neh. 8.

b Isa. 58. 7.
10.
2 Cor. 9. 7.
Gal. 2. 10.

Exod. 12. 15.
Heb. 9. 19.
21.

to be rendred unto God on some special Day, for some extraordinary blessings or deliverances received. Such among the Jews was the Feast of the *Passeover*, to remember to praise God for their deliverance out of *Egypt*s bondage, or the Feast of *Purim*, to give thanks for their deliverance from *Hamans* conspiracies: Such amongst us are the fifth of *August*, to praise God for delivering our gracious King from the bloody Conspiracy of the Traiterous *Gowries*: and the fifth of *November*, to praise God for the deliverance of the King, and the whole State, from the *Popish Gun-powder Treason*. Such Feasts are to be celebrated by a publick rehearsal of those special benefits, by spiritual *Psalms* and *Dances*, and mutual Feasting and sending presents every one to his Neighbour, and by giving gifts to the Poor.

But forasmuch as the benefit of our Redemption was the greatest that Man needed from God, or that God ever bestowed upon Man, and that the Lord's Supper is left by our Redeemer as the chiefest memorial of our Redemption; every Christian should account this Holy Supper his chiefest and joyfullest Feast in this world. And seeing that as it ministrereth to worthy partakers, the greatest assurance which they have of their salvation: so it pulleth temporal judgments on the bodies: and (without repentance) eternal damnation on the Souls of them who receive it unworthily. Let us see how

a Christian may best fit himself to be a due partaker of so holy a Feast; and to be a worthy Guest at so sacred a Supper.

Meditations concerning the due manner of practising Piety, in receiving the holy Supper of the Lord.

Though no man living is of himself worthy to be a guest at so holy a Banquet; yet it pleased God of his grace to accept him for a worthy Receiver, who endeavoureth to receive that holy Mystery, with that competent measure of reverence that he hath prescribed in his word.

2 Thes. 1. 11.
Col. 1. 12.
Luke 20. 35.
Apoc. 3. 4.

He that would repair to this holy Sacrament with due reverence, must conscionably perform three sorts of Duties. First, *those which are to be done before he receiveth.* Secondly, *those that are to be done in the receiving.* Thirdly, *those that are to be done after that he hath received the Sacrament:* The first is called *Preparation*, the second *Meditation*, the third *Action* or *Practice*.

Of Preparation.

That a Christian ought necessarily to prepare himself before he presume to be a partaker of the holy Communion may evidently appear by five Reasons.

Exod. 13. 9.
& 22. 6.

First, because it is God's Commandment. For if he commanded under the pain of Death that none uncircumcised should eat the Paschal Lamb; nor any circumcised under four days preparation: how much greater preparation doth he

requireth of him, that cometh to receive the Sacrament of his Body and Blood, which as it succeeded, so doth it exceed by many degrees the Sacrament of the *Passover*.

John 13. 5.

Secondly, Because the *Example of Christ* teacheth us so much: for he *washed* his Disciples *Feet* before he admitted them to eat of his Supper, signifying how thou shouldst lay aside all *unpureness of heart*, and *uncleanness of life*, and be furnished with *humility* and *charity*, before thou presumest to taste of this holy Supper.

1 Cor. 11.
18.

Prov. 23. 1, 2.

Thirdly, Because it is the counsel of the Holy Ghost; *Let every man examine himself, and so let him eat, &c.* And if a man when he is to eat with an *earthly Prince*, must consider diligently what is before him, and put a knife to his throat, rather than to commit any rudeness; how much more oughtest thou to prepare thy Soul, that thou mayst behave thy self with all fear and reverence, when thou art to feast at the Table of the *Prince of Princes*.

Psal. 26. 6.

Fourthly, because it hath been ever the practice of all God's Saints, to use holy preparation before they would meddle with *Divine Mysteries*. *David* would not go near to God's Altar, till he had first *washed his hands in innocency*; much less shouldst thou, without due preparation, approach to the *Lord's Table*. *Abimelech* would not give, nor *David* and his Men would not

not eat the *Shew bread*, but on condition that their *Vessels were holy*: How much less wouldst thou presume to eat the *Lord's Bread*, or rather the *Bread which is the Lord*, unless the Vessels of thy heart be first cleansed by repentance? And if the Lord required *Joshua* (as he had done *Moses* before) to put off his shoes, in reverence of his Holiness, who was present in that place, when he appeared with his Sword in his hand for the destruction of his Enemies: how much rather shouldst thou put off all the affections of thine earthly conversation, when thou comest near that place, where Christ appeareth to the eye of thy Faith, with *Wounds in his hands and side*, for the redemption of his Friends; and for this cause it is said, *That the Lamb's Wife hath made her self ready for the marriage*. Prepare therefore thy self, if thou wilt in this life be betrothed unto Christ by *Sacramental Grace*, or in Heaven married unto him by *eternal Glory*.

Fifthly, Because that God hath ever smitten with fearful judgments, those who have presumed to use his holy Ordinances without due fear and preparation. God set a flaming Sword in a *Cherubins hand* to smite our first Parents, being cased with sin, if they should attempt to go into Paradise, or eat the *Sacrament of the Tree of Life*. Fear thou therefore to be smitten with

1 Sam. 11. 4.

Exod. 35.
Joh. 5. 18.

Apoc. 19. 7.

Gen. 3. 24.

1 Sam. 16.

19.

1 Sam. 6. 6.

1 Chron. 18.

26. &c.

1 Cor. 2. 29.

the Sword of God's vengeance, if thou presumest to go to the Church with an impenitent heart to eat the Sacrament of the *Lord of Life*. God smote fifty thousand of the *Bethshemites* for looking irreverently into the Ark, and kill'd *Uzzah* with sudden Death, for but *rash touching* of the Ark; and smote *Uzziah* with the *Leprosie* for meddling with the Priests Office, which pertained not unto him. the fear of such a stroke made *Ezekiah* so earnest to pray unto God, that he would not smite the People that wanted *time to prepare themselves as they should, to eat the Passover*; and it is said, that the Lord heard *Ezekiah*, and healed his people; intimating, that had it not been for *Ezekiah's Prayer*, the Lord had smitten the People for their want of due preparation. And the Man who came to the *Marriage-Feast* without his *Wedding-garment*, or examining of himself, was examined of another, and thereupon bound *hand and foot*, and cast into utter darknes, Mar. 22. 12. And St. Paul tells the *Corinthians*, that for want of this preparation in examining and judging themselves before they did eat the *Lord's Supper*, God had sent that fearful sickness among them, whereof some were then sick, others weak, and many slain asleep; That is, taken away by temporal Death: Insomuch that the Apostle saith, that every unworthy Receiver eats his own judgment temporally, if he repent: eternally, if he repent not: and that in so hai-

nous

nous a measure, as, if he *were guilty of the very Body and Blood of the Lord*, whereof this Sacrament is a holy Sign and Seal. And Princes punish the indignity offered to their Great Seal, in as deep a measure, as that which is done to their own Persons, whom it representeth. And how hainous the guiltiness of *Christ's Blood* is, may appear by the misery of the *Jews* ever since they wished *his Blood to be on them and their Children*. But then thou wilt say, it were *safser* to abstain from coming at all to the Holy Communion: Not so, for God hath threatened to punish the *wilful neglect* of his Sacraments, with *eternal condemnation* both of Body and Soul: And it is the *Commandment of Christ*; *Take eat; Do this in remembrance of me*: and he will have his Commandment under the penalty of his Curse obeyed. And seeing that this Sacrament was the *greatest* token of *Christ's love* which he left at his *end* to his Friends, whom he loved to the *end*, therefore the neglect and contempt of this Sacrament must argue the *contempt and neglect* of his *love and blood-shedding*: than which no sin in God's account can seem more *hainous*. Nothing hindereth why thou mayst not come freely to the Lord's Table, but because thou hadst rather *Want* the love of God, than leave thy filthy sins. O come, but come a Guest prepared for the Lord's Table; seeing they are *Blessed, who are called to the Lambs*,

verse 27.

Mat. 27. 25.

Num. 9. 13.

Heb. 2. 9.

Mat. 26. 26.

1 Cor. 11. 24.

John. 13. 1.

Heb. 10. 26.

29.

Apoc. 19. 9.
Efficacia
Eucaristiae
non aequali-
ter se ha-
bet, quoad
omnes fide-
les, sed pro-
ratione fidei
communi-
cantium.
Origen.

Lord's Supper. O come; but come prepa-
red; because the efficacy of this Sacrament
is received according to the *Proportion* of
the *Faith* of the *Receiver*.

This preparation consists in the serious
consideration of three things: First of the
worthiness of the Sacrament, which is termed
to *discern* the *Lord's Body*: Secondly, of
thine own *unworthiness*: which is to *judg*
thy self. Thirdly, of the means, where-
by thou mayest become a *worthy Receiver*:
called *Communication* of the *Lord's Body*.

I. Of the *worthiness* of the Sacrament.

THE *worthiness* of this Sacrament is
considered three ways: First, by the
Majesty of the *Author* ordaining. Secondly,
by the *preciousness* of the *parts* whereof it
consisteth. Thirdly, by the *excellency* of
the *Ends* for which it was ordained.

I. Of the *Author* of the Sacrament.

Mat. 27. 5.

The *Author* was not any *Saint* or *Angel*,
but our *Lord Jesus*, the eternal Son of God;
For it pertaineth to *Christ only*, under the
New Testament, to institute a Sacrament,
because he can *only promise* and *perform*
the *grace* that it *signifieth*. And we are
charged to *hear no voice but his* in his
Church. How sacred should we esteem
the *Ordinance* that proceedeth from so
Divine an *Author*!

2. Of the parts of the Sacrament.

The parts of this blessed Sacrament are three. First, The *earthly signs* signifying. Secondly, The *Divine Word* sanctifying. Thirdly, The *Heavenly Grace* signified.

First. The *earthly signs* are (a) *Bread* and *Wine*, in number two, but one in use.

Secondly, The *Divine Word* is the Word of *Christ's Institution*, pronounced with *Prayers* and *Blessings* by a *lawful* (b) *Minister*. The *Bread* and *Wine* without the *Word* are nothing, but as they were before: but when the *Word* cometh to those *Elements*, then they are made a *Sacrament*: and God is present with his own Ordinance, and ready to perform whatsoever he doth *promise*. The *Divine Words* of blessing do not *change* or *annihilate* the (a) *substance* of the *Bread* and *Wine* (for if their substance did not remain, it could be no Sacrament) but it changeth them in *use* and *name*. For, that which was before but *common* *Bread* and *Wine* to nourish mens Bodies, is after the *blessing* destinated to a holy use, for the *feeding* of the *Souls* of *Christians*. And where before they were called but *Bread* and *Wine*, they are now called by the name of those holy things which they signify, *The Body and Blood of Christ*; the better to draw our minds from those *outward* *Elements* to the *heavenly* *graces*, which by the *sight* of our *bodies* they represent to the *spiritual* *Eyes* of our *Faith*. Neither can

Christ

a 1 Cor. 11.

23, &c.

Prov. 9. 5.

b Heb. 5. 4.

Num. 6. 40.

1 Cor. 10. 16.

Eucharistie

Sacramentum

non de alio-

rum manu

quam presi-

dentium

sumimus.

Ter. 1. de

Coron. c. 3.

c Qui est a

terra panis

præcipiens

vocationem

domini, non

jam commu-

nis panis est,

sed Eucari-

stia, ex du-

bus rebus

constans,

terrena &

caelesti. It.

l. 4. c. 30.

Pet sacra-

mentum cor-

poris & san-

guinis Do-

mini divinis

efficimur

confortes

naturæ & ta-

men esse non

desinit sub-

stantia vel

natura panis

& vini. Ge-

lasius con-

tra Euryc.

Christus vi-
sibilia sym-
bola corpo-
ris & san-
guinis ap-
pellatione
honoravit;
non natu-
ram mu-
tans, sed
gratiam na-
ture adji-
ciens.
Theodoret.
Dialog. 1.

4. 1 Cor. 10.
16.

6. 1 Cor. 11.
26.

1. Acts 3. 21.

2. Acts 1. 11.

Heb. 8. 2.

Mat. 24.

17. 12.

Christ directed these words, *This is my Body* *This is my Blood*, to the Bread and Wine, but to his Disciples, as appeared by the words going before, *Take ye, Eat ye*. Neither is the Bread his Body, but in the same sense *that* the Cup is the new Testament, viz. by a Sacramental Metonymy: and Mark noteth plainly, *that* the words, *This is my blood*, &c. were not pronounced by our Saviour, till that after all his Disciples had drunken of the Cup; Mark 14. 23. 24. And afterwards in respect of the natural substance thereof he calleth *that* the fruit of the Vine; which in respect of the spiritual signification thereof, he had before termed *his Blood*, verse 13. after the manner of terming all Sacraments. And Christ bids us not to *make him*, but to do *this in remembrance of him*; and he bids us to eat not *simply his Body*, but *his Body* as it was *then broken*, and *his Blood shed*; which St. Paul expounds to be but the Communion of *Christ's Body*; and the (a) *Communion of his Blood*; this is an effectual pledge that we are *partakers* of Christ; and of all the *merits* of his *Body and Blood*; and by the fervent use of this Communion, Paul will have us to (b) *make a show of Christ's death* till he come (c) *from Heaven*, and till we, as (d) *Eagles*, shall be caught up into the (e) *Air* to meet him who is a blessed Carcase and life of our Souls.

Thirdly, The spiritual graces are likewise two; the *Body of Christ*, as it was with

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with the feeling of God's anger due to us, crucified: and his Blood (as it was in the like sort) *shed for the remission of our sins.* They are also in number two, but in use one, *viz. whole Christ*, with all his benefits *offered to all*, and given indeed to the *faithful*. There are three integral parts of this blessed Sacrament, the Sign, the Word, and the Grace. The Sign with out this *Word*, or this *Word* without the Sign can do nothing: and both conjoined are unprofitable without the Grace signified: but all three concurring, make an effectual Sacrament to a worthy Receiver. Some receive the *outward* Sign without the *spiritual* Grace, as *Judas*, who (as *Austin* saith) received (a) *the Bread of the Lord*, but not the *Bread which was the Lord*. Some receive the *spiritual* Grace without the *outward* Sign, as the *Saint-Thief* on the Cross: and innumerable of the faithful, who *dying desire it*, but cannot receive it through some external impediments; but the worthy Receivers to their comforts receive *both* in the *Lord's Supper*.

Christ chose *Bread* and *Wine* (rather than any other Elements) to be the outward signs in this blessed Sacrament; First, because they are *easie* for all sorts to attain unto: Secondly, to teach us, that as Man's *temporal* life is chiefly nourished by (a) *Bread*, and cherish by *Wine*; so are our Souls by his *Body* and *Blood* sustained and quickned unto *eternal* life. Christ appointed

a Panem Domini, non panem Dominum. Aug.

b David calls bread the strength of Man's heart. Psalm. 104.

15. Isa. The stay of Bread. Chap. 3. 1. Ezekiel, The staff of Bread. Chap. 4. 16. Homer. Mundus est panis.

pointed Wine with the Bread to be the outward signs in this Sacrament; to teach us first, that as the perfect nourishment of Man's body consisteth both of meat and drink, so Christ is unto our Souls not in part, but in perfection, both salvation and nourishment: Secondly, that by seeing the Sacramental Wine apart from the Bread, we should remember how all his precious blood was spilt out of his blessed Body for the remission of our sins. The outward signs the Pastor giveth in the Church, and thou dost eat with the mouth of thy Body: the spiritual grace Christ teacheth from Heaven, and thou must eat with the mouth of thy Faith.

3. Of the ends for which this holy Sacrament was ordained.

The excellent and admirable ends or Fruits, for which this blessed Sacrament was ordained, are seven.

Of the first end of the Lord's Supper.

1. To keep Christians in a continual (a) remembrance of that propitiatory Sacrifice which Christ once for all offered by his Death upon the Cross, to reconcile us unto God. Do this (saith Christ) in remembrance of me; And (saith the Apostle) (b) As oft as ye shall eat this Bread, and Drink this Cup ye do shew the Lords death till he come. And he saith, That (by this Sacrament, and the preaching of the Word) (c) Jesus Christ was evidently set forth before the eyes of the Galatians, as if he had been crucified among them: for the whole action repre

a Mat. 26.

26.

Luke 22. 19.

b 1 Cor. 11.

26.

c Gal. 3. 1.

Heb. 9. 26.

& 10. 29.

& 1. 3.

representeth Christ's death: the breaking of the *bread blessed*, the *crucifying of his blessed Body*, and the *pouring forth of the sanctified Wine*, the *shedding of his holy Blood*. Christ was (*a*) once in himself really offered: But as oft as the Sacrament is celebrated, so oft is he spiritually offered by the faithful.

Hence the *Lord's Supper* is called a *propitiatory Sacrifice*, not properly or really but (*b*) figuratively, because it is a *memorial* of that *propitiatory Sacrifice* which Christ offered upon the Cross. And to distinguish it from that real Sacrifice; the Fathers call it the (*c*) *unbloody Sacrifice*. It is called also the *Eucharist*, because that the Church in this action offereth unto God the *Sacrifice of praise and thanks-giving* for her Redemption, effected by the true and only *expiatory Sacrifice* of Christ upon the Cross. If the sight of Moab's King sacrificing on his Walls his own Son, to move his God to rescue him, 2 Kings 3. 27. moved the assailing Kings to such pity, that they ceased the assault, and raised their Siege; how should the spiritual sight of God the Father, sacrificing on the Cross his only begotten Son, to save thy Soul, move thee to love God the Redeemer, and to leave sin

in fide & charitate, sancta Ecclesia Catholica offerre non cessat. Aug. de fid. ad Pet. diac. cap. 10. Cum frangitur hostia dum sanguis de calice in ore fidelium funditur, quid aliud quam Dominici corporis in cruce immolatio, ejusque sanguinis de latere effusio designatur! Can. dict. 2. de consec. cum frangitur 37.

that

a Heb. 9. 26.

& 10. 12.

& 1. 3.

Quotidie
nobis Christi
crucifigitur. Aug.
in Psalm 95.

b Metonymicus.

c In cruentum, sacrificium.

If it be unbloody, because it is void of blood, then it is not Christ's natural Body: if because it is offered without shedding of blood, then it is not available for the remission of sins.

Heb. 9. 22.

Christo cum
Patre & Spiritu sancto
sacrificium
panis & vini

that could not in justice be expiated by any manner of Ransom.

Of the second end of the Lord's Supper.

2. To confirm our Faith; for God by this Sacrament doth signify and seal unto us from Heaven, that according to the Promise and new Covenant which he hath made in Christ, he will truly receive unto his grace and mercy all penitent Believers who duly receive this holy Sacrament; and that for the merits of the Death and Passion of Christ, he will as verily forgive them all their sins, as they are made partakers of this Sacrament. In this respect the holy Sacrament is called, *The seal of the new Covenant and remission of sins*. In our greatest doubts we are therefore, receiving this Sacrament, undoubtedly to say with Sampson's Mother; *If the Lord would kill us, he would not have received a burnt-offering, and a meat-offering at our hands; neither would he have shewed all these things, nor would at this time have told us such things as these.*

Of the third end of the Lord's Supper,

3. To be a Pledge and Symbol of the most near and effectual Communion which Christians have with Christ, *The Cup of blessing which we bless, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ?* That is, a most effectual sign, and pledg of our Communion with Christ. This Union is called *abiding in us, joyning to the Lord, dwelling in*

Romans 4. 11.

Mat. 26. 28.

1 Cor. 11. 25.

Judg. 13. 23.

1 Cor. 10. 16.

John 14. 16,

17.

1 Cor. 6. 17.

Romans.

Ephes. 3. 17.

Romans.

Ephes. 15. 5.

Ephes. 6.

26. 26.

our hearts ; and set forth in the holy Scriptures by divers *Similes*. First, of the *Vine* and *Branches*. Secondly, of the *Head* and *Body*. Thirdly, of the *Foundation*, and *Building*. Fourthly of *one Loaf*, consorted of many grains. Fifthly, of the *Matrimonial Union* betwixt Man and Wife, and such like. And it is threefold betwixt Christ and Christians. The first is *Natural* betwixt our *humane Nature*, and *Christ's Divine Nature*, in the Person of the Word. The second is *Mystical*, betwixt our persons absent from the Lord, and the Person of Christ God and Man, into the *Mystical Body*. The third is *Cælestial* betwixt our persons present with the Lord, and the Person of Christ in a *Body glorified*: these three Conjunctions depend each upon other. For had not our Nature been first *Hypostatically* united to the Nature of God in the Second Person, we could never have been united to Christ in a *Mystical Body*. And if we be not in this life (though absent) united to Christ in a *Mystical Union*, vve shall never have Communion of Glory vvith him in his *heavenly presence*. The *Mystical Union* (chiefly here meant) is vvrought betwixt Christ and us by the *Spirit* of Christ apprehending us: and by our *Faith* (stirred up by the same *Spirit*) apprehending Christ again. Both vvwhich St. Paul doth most lively expresse; *I follow after, If that I may apprehend that for which also I am apprehended of Christ Jesus*. How can he

Ephes. 2. 15.
Col. 1. 18.
Rom. 12. 4. 5.
Ephes. 3. 19.
20.
1 Cor. 10. 17.
Ephes. 5. 31.
32.
Apoc. 22. 2.

Phil. 3. 12.

he fall away that holdeth, and is so firmly holden? This Union he shall best understand in his *mind*; who doth most feel it in his heart. But of all other times this Union is best felt, and most confirmed, *when we duly receive the Lord's Supper*. For when we shall sensibly feel our hearts knit unto Christ, and the *desire of our Souls* drawn by *Faith* and the *Holy Ghost*, as by the *cords of Love*, nearer and nearer to his Holiness.

From this *Communion with Christ*, there follow to the faithful many unspeakable benefits.

2 Cor. 15. 1.
Rom. 4. 2, 5.
1. Per. 2. 4.
Phil. 3. 9.
Mat. 25. 45.
Acts 9. 4.
Mat. 25. 35.
Zach. 2. 8.
Ephes. 3. 23,
24.

At first, Christ took by *imputation* all their sins and guiltiness upon him, to satisfy God's justice for them; and he freely gives by *imputation* unto us all his Righteousness in this life, and all his right unto eternal life, when this is ended: and counteth all the good or ill that is done unto us, as done unto his own person.

Secondly, There floweth from Christ's Nature into our nature, united to him, the lively spirit and breath of grace, which reneweth us to a spiritual life; and so sanctifieth our *minds*, *wills*, and *affections*, that we daily grow more and more conformable to the Image of Christ.

Rom. 8. 29.
2 Cor. 3. 18.
John 15. 5.
& 1. 10.

Thirdly, he bestoweth upon them all *saving Grace*, necessary to attain eternal life, as the *sense of God's love*, the *assurance of our Election*, with *Regeneration*, *Justification*, and *grace to do good works*; till we come

come to live with him in his Heavenly Kingdom. This should teach all true Christians to keep themselves as the *undefiled members* of Christ's body, and to beware of all *uncleanness and filthiness*, knowing that they live in Christ, or rather that *Christ liveth in them*. From this Union with Christ (sealed unto us by the *Lord's Supper*) Saint Paul draweth arguments, to withdraw the *Corinthians* from the pollution both of *Idolatry*, 1 Cor. 10. 16. and *Adultery*, 1 Cor. 16. 15, 16.

2 Cor. 8. 1,
3, 6, 7, 19.

Lastly, From the former Communion 'twixt *Christ* and *Christians*, there flows another Communion 'twixt *Christians among themselves*. Which is also lively represented by the Sacrament of the *Lord's Supper*, in that the whole Church being *many*, do all communicate of one bread, in that holy action: *We being many, are one, bread and one body*, for we are all partakers of that one bread, that as the bread which we eat in the Sacrament, is but *one* though it be confected of many grains: so all the faithful, though they be *many*, yet are they but *one mystical body*, under *one bread*, which is Christ. Our Saviour prayed five times in that Prayer which he made after his last Supper, that his Disciples might be one, to teach us at once how much this *Unity* pleased him. This *Union* betwixt the faithful, is so ample, that no distance of place can part; so *strong*, that Death cannot dissolve it; so *durable*, that time cannot wear it out; so

1 Cor. 10. 17.

John 17. 11.
21, 22, 23,
26.

Cor. 4. 13.

Eph. 4. 5.

a Rom. 1. 5.

b Tit. 3. 5.

Eph. 4. 5.

c 1 Cor. 10.

17. & 11. 33.

d 1 Cor. 18.

& 22.

Acts 4. 32.

so *effectual*, that it breeds a fervent love betwixt those who never saw one anothers face. And this conjunction of *Souls* is termed the *Communion of Saints*, which Christ effecteth by six special means. First, by governing them all by one and the same *holy Spirit*. Secondly, by enduing them all with one and the same *Faith*. Thirdly, by shedding abroad *his own* (a) love into all their hearts. Fourthly, by (b) *regenerating* them all by one and the same *Baptism*. Fifthly, by (c) nourishing them all with one and the same spiritual *Food*. Sixthly, by being one (d) quickening Head of that one body of his Church, which he reconciled to God in the *body of his flesh*. Hence it was, that the multitude of Believers in the *Primitive Church*, were of *one heart*; and *one soul*, in *truth*, *affection*, and *compassion*. And this should teach Christians to love one another; seeing they are all members of the same holy and mystical Body whereof Christ is Head. And therefore they should have all a *Christian sympathy* and *fellow feeling*, to *rejoyce* one in anothers joy; to *condole* one in anothers grief, to bear with one anothers infirmity, and mutually to relieve one anothers wants.

Of the fourth end of the Lord's Supper.

4: To feed the souls of the faithful in the assured hope of life everlasting. For this Sacrament is a sign, and pledg unto us as many as shall receive the same according to Christ's institution, that he will accord-

according to his Promise, by the virtue of his *crucified* Body and Blood, as verily feed our Souls to life eternal; as our bodies are by Bread and Wine, nourished in this temporal life, and to this end Christ in the action of the *Sacrament* (a) *really giveth* his very Body and Blood to every faithful Receiver. Therefore the Sacrament is called the *Communion of the body and blood of the Lord*. And (b) communication is not of things *absent*, but *present*: neither were it the *Lord's Supper*, if the *Lord's Body* and *Blood* were not there. Christ is verily present in the Sacrament by a double *union*: wherefore the first is *spiritual*, 'twixt Christ and the *worthy* Receiver; the second is *Sacramental*, 'twixt the *Body* and *Blood* of Christ, and the *outward signs* in the Sacrament. The former is wrought by means that the *same holy Spirit* dwelling in Christ and in the *faithful*, (c) incorporateth the faithful as members unto Christ their Head, and so maketh them one with Christ, and partakers of *all the Graces, Holiness, and eternal Glory*, which is in him, as sure, and as verily as they hear the *words of the promise*, and are partakers of the outward signs of the holy Sacrament. Hence it is that the will of Christ is a true Christians

a Audio quid verba sonant, neque enim mortis tantum ac resurrectionis suae beneficium nobis offert Christus sed corpus ipsu in quo passus est, ac resurrexit. Concludo realiter hoc est vere nobis in cena dati Christi corpus ut sit animis nostris in cibum salutarem. Calvin in Com.

2 Cor. 11. 25.

1 Cor. 10. 16.

c Quod se nobis communicat, id fit arcana, spiritus sancti virtute, quae res locorum distantia se-junctas, ac

procul distitas non modo aggregare, sed coabunare in unum potest, Calv. 1 Cor. 11. 25. d Haec (sc. in corpus & sanguinis Domini) accepta atq; id efficiunt ut & nos in Christo, & Christus in nobis sit. Hil. lib. 8. de Trin. Jam corpus Christi meo corpori sociatum est & sanguis ejus meas ornavit genas, B. Agnet. disc. apud Amb.

will

a Corpus
non adest
cum pane
quia id est
simul loco,
sed quia id
est simul
tempore.

b Quum coe-
na celestis
sit actio, mi-
nime absur-
dum est,
Christum in
caelo ma-
nentem a
nobis recipi.
Cal. in

1 Cor. II. 5.

c Fidem mir-
te in caelum
& eam in
terris tan-
quam prae-
sentem re-
nuisti. Aug.
Epist. 3. ad
Vol. Fidem
quum dico,
non intelli-
go quamli-
bet opinio-
nem sed si-
duciam qua,

quum audis panem testem esse corporis Christi, non dubitas
impleri a Domino, quod verba sonant, corpus quod in quaquam
cernis, spirituale esse tibi alimentum vinque ex Christi carne
vivificam in nos per spiritum diffundi, Cal. ibid.

will, and the *Christians life is Christ who lived in him*, Gal. 2. 20. If you look to the things that are united, this Union is *essential*; if to the truth of this Union; it is *real*; if to the manner how it is wrought it is *spiritual*. It is not our faith that makes the Body and Blood of Christ to be present: but the *Spirit* of Christ dwelling in him and us. Our *Faith* doth but revive, and apply to our Souls those heavenly graces which are offered in the Sacrament.

The other, being the *Sacramental Union*, is not a *Physical*, or *Logical*, but a *spiritual* conjunction of the earthly signs, which are Bread and Wine, with the heavenly Graces, which are the *Body and Blood of Christ*, in the act of receiving: as if by a mutual relation they were but one, and the same thing. Hence it is, that in the same (a) instant of time that the worthy Receiver eateth with his mouth the *Bread and Wine* of the Lord he eateth also with the mouth of his Faith the very *Body and Blood of Christ*: Not that (b) Christ is brought down from Heaven to the Sacrament, but that the holy *Spirit* by the Sacrament lifts up his mind unto Christ; not by any *local mutation*, but by a devout affection: so that in the holy (c) *contemplation of Faith* he is

at that present with *Christ*, and *Christ* wish me. And thus believing and meditating how *Christ* his Body was crucified, and his precious Blood shed for the remission of his sins, and the reconciliation of his Soul unto God, his Soul is hereby more effectually fed in the assurance of eternal life, than Bread and Wine can nourish his body to his temporal life. There must be therefore of necessity in the Sacrament, both the outward signs to be visibly seen with the eyes of the Body; and the Body and Blood of *Christ*, to be spiritually discerned with the eyes of Faith.

But the form, how the Holy Ghost makes the Body of *Christ*, being absent from us in place, to be present with us by our Union, *Saint Paul* terms a great Mystery, such as our understanding can not worthily comprehend. The Sacramental Bread and Wine, therefore are not bare signifying signs, but such as wherewith *Christ* doth indeed exhibit and give to every worthy Receiver, (a) not only his divine virtue and efficacy, but also his very Body and Blood, as verily as he gave to his Disciples, the Holy Ghost, by the sign of his sacred breath: or health to the diseased; by the Word of his Mouth, or touch of his Hand or Garment: And the apprehension by Faith is more forcible than the exquisite comprehension by sense or reason. To conclude this point, this holy Sacrament is that blessed Bread, which being eaten, opened the eyes of the (b) *Exanimes*, that they knew

P

Christ.

a Eph. 5. 32.

Ego tunc nos demum participare Christi bonis agnosco, postquam Christum ipsum obtinemus. Obtinetur non tantum, quum pro nobis factum fuisse victimam credimus: sed dum in nobis habitat, dum ejus sumus membra, ex carne ejus, dum in una denique & vitam & substantiam (ut ita loquar, cum ipso coalescimus.

Calvin lib.

b Luke 24.

30. 31.

a 1 Cor. 12.

13.

b 1 Sam. 14.

27.

Judges 7. 13.

1 Kings 18.

37.

Psal. 78.

24, 25.

Num. 6. 45.

John 6. 32.

48. 35. 50.

John 6. 51.

62.

1 John 6. 34.

Christ. This is that *Lord's Cup*, by which
 (a) *we are all made to drink into one Spirit.*
 This is that *Rock flowing with honey*, that
 reviveth the fainting spirits of every true
Jonathan, that tasteth it with the *Mouth*
of Faith. This is the *Barley-loaf*, which
 tumbling from above, strikes down the Tents
 of the *Midianites* of infernal darkness.
Elias's Angelical Cake and *Water* preserved
 him forty days in *Horeb*; and *Manna*
 (Angels food) fed the *Israelites* forty days
 in the *Wilderness*; but this is that true
 Bread of Life, and Heavenly *Manna*, which
 if we shall duly eat, will nourish our Souls
 for ever unto life eternal. How should
 then our Souls make unto *Christ* that re-
 quest from spiritual desire, which the
Capernaïtes did from a carnal motion?
Lord, evermore give us this Bread.

The fifth end of the Lord's Supper.

5. To be an assured pledge unto us for our
Resurrection. The *Resurrection* of a *Chri-*
stian is two-fold. First, the (c) *spiritual*
Resurrection of our Souls in this life, from
 the death of sin, called the *first Resurre-*
ction; because that by the *Trumpet voice*
of Christ, in the *Preaching* of the *Go-*
spel, we are raised from the death of sin
 to the life of Grace. Blessed (d) and holy
 is he (saith *St. John*) *who hath part in*
the first Resurrection; for on such the *second*
Death hath no power; The *Lord's* (e) *Supper*
 is both a means and a pledg unto us
 of this *spiritual* and *first Resurrection*,

He

c John 5. 25.

Rom. 6. 4.

5. 12.

d Apoc. 20. 9.

e Hinc apud

priscos Sa-

cramentum

baptismi ap-

pellabant

Salus, Sa-

cramentum

vero Domi-

ni corporis

vit. Aug.

lib. 1. de

peccatorum

meritis.

Ca. 12.

(a) *He that eateth me, even he shall live by me*
And then are we fit Guests to sit at the
Table with Christ, when like *Lazarus* we
are raised from the death of sin to new-
ness of life.

The truth of this first Resurrection will
appear by the motion wherewith they
are internally moved: for if, when thou
art moved to the Duties of Religion, and
Practice of Piety, thy heart answereth
with *Samuel*, *Here I am, speak Lord, for*
thy Servant heareth; and with *David*, *O*
my God, my heart is ready, and with *Paul*,
Lord what wilt thou have me to do? Then
surely thou art raised from the death of
sin; and hast thy part in the first Resurre-
ction; but if thou remainest ignorant of
the true ground of Religion, and findest
in thy self a kind of secret loathing of
the exercises thereof, and must be drawn
as it were against thy will to do the works
of Piety, &c. then surely thou hast but a
name that thou livest, but thou art dead, as
Christ told the Angel of the Church of
Sardis, and thy Soul is but as Salt to keep
thy Body from stinking.

Secondly, The corporal resurrection of
our bodies at the last day, which is called
the *second Resurrection*, which freeth us
from the first death. *He that eateth my*
flesh, and drinketh my blood, hath eternal
life, and I will raise him up at the last Day.
For this Sacrament signifieth, and seal-
eth unto us that *Christ* died, and rose again for
us, and that his flesh quickeneth and nour-
isheth

a John 6. 57.
John 17. 2.

1 Sam 3. 10.
Psal. 108. 1.
Acts 9. 9.

Apoc. 3. 1.

John 6. 54.

a Hinc panis & vinum a veteribus nominantur symbola resurrectionis. Con. Nicen. John 6. 5. Caro Christi non in sese sed in verbo ipsi hypostatrice unito vivifica est. Cyr. in John 10. 13. Et quia est propria caro verbi cuncta vivificantis. Synod. Eph. ad Reginas. Vivificat, *a* Ratione meriti obedientie, quia Christi, caro pro credentibus oblata fuit in sacrificium II. Ratione

copulationis nostrae cum Christo; qui non possumus ad Deum vitæ fontem pertingere nisi carne illa Christi mediante, & quatenus carni illi quasi membri sumus insiti. Caro non prodest, John 6. 6. *b* Carnalis opinio non conveniens cum Mysterio manducationis carnis Christi. *c* Quomodo negant carnem capacem esse resurrectionis quæ sanguine & corpore Christi nutritur? Iren. l. 4. c. 34. Ilā. 26. 9. 20. *d* Christi resurrectio in qua nostra innuitur, communia resurrectionis fidei iustus est. Theod. *e* Mortuum esse Christum etiam pagani credunt, resurrexisse vero propria Fides est Christianorum. Aug. l. 10. cont. Faust. 3. 19. Tota inducia Christianorum est resurrectio mortuorum. Ter. l. 5. de resur. carn.

risketh us unto eternal life, and that therefore our bodies shall surely be raised to eternal life at the last day. For seeing our *Head* is risen, all the members of the body shall likewise surely rise again. For how can those bodies which (being the *weapons, of Righteousness*, Rom. 16. 13. *Temples of the holy Ghost*, 1 Cor. 6. 16. & *Members of Christ*) have been fed and (*a*) nourished with the Body and Blood of the *Lord of Life*, but be raised up again at the last day? and this is the cause that the bodies of the *Saints*, being dead, are so reverently buried and laid to sleep in the Lord; and their burial-places are termed the (*a*) *Beds and Dormitories* of the *Saints*. The Reprobates shall arise at the last day, but by the Almighty power of Christ, as he is Judge, bringing them as Malefactors out of the Goal, to receive their sentence and deserved Execution; but the Elect shall arise by virtue of *Christs Resurrection*, and of the Communion which they have with him, as with their *Head*: and His Resurrection is the (*d*) *cause and assurance of ours*. The (*e*) *Resurrection* of Christ is the Christians peculiar Faith,

the Resurrection of the dead is the Child of G d's chiefest confidence. Therefore Christians in the Primitive Church were wont to salute one another in the Morning with these Phrases (a) *The Lord is risen*, and the other wou'd answer, *True, the Lord is risen indeed.*

(a) *Kies G
avish ov
tis avish.*

The sixth end of the Lord's Supper.

6. To seal unto us the assurance of everlasting life. Oh, what more wished, or beloved than life? or what do all Men naturally more either fear or abhor, than Death, yet is this first Death nothing, if it be compared to the second Death: neither is this life any thing worth in comparison of the life to come. If therefore thou desirest to be assured of Eternal Life, prepare thy self to be a worthy receiver of his blessed Sacrament. For our Saviour assureth us, *That if any Man eat of this Bread, he shall live for ever: and the Bread that I will give is my flesh, which I will give for the life of the world.* He therefore who duly eareth of this holy Sacrament, may truly say only, *Credo vitam aeternam*, I believe life everlasting, but also *Edom vitam aeternam*, I eat life everlasting. And indeed this is the true tree of Life, which God hath planted in the midst of the *Paradise of the Church*: and whereof he hath promised to give every one that cometh to eat. And this Tree of Life by infinite degrees, excelleth the tree of Life that grew in the *Paradise of*

*Omnium
terribilium
terribilissimum, mores.
Arist.*

John 6. 51.

Apoc. 3. 7.

Apoc. 22.

Eden ; for that had his roor in the *Earth*, this from *Heaven* ; that gave but life to the *Body* , this to the *Soul* ; that did but preserve the life of the *Living*, this restoreth life to the *Dead*. The *leaves of this Tree* healeth the Nations of Believers, and yet yields *every month a new manner of fruit*, which nourisheth them to life everlasting. Oh, blessed are they who often eat of this Sacrament ! at least *once every month*, taste anew of this renewing fruit, which Christ hath prepared for us at his Table, to heal our infirmities, and to confirm our belief of life everlasting.

Of the seventh end of the Lord's Supper.

Milites Sa-
cramento
erant jurati
& obli tri ci
ad prestan-
dam solitam
imperatorii
fidelitatem
& obedi-
tiam.

7. To bind all Christians ; as it were by an Oath of Fidelity, to serve the only true God ; and to admit no other propitiatory sacrifice of sins, but that one *real Sacrifice* which by his Death Christ *once offered*, and by which he finished the sacrifice of the Law, and effected eternal Redemption, and Righteousness for all Believers : And so to remain for ever a publick mark of profession to distinguish Christians from all Sects and false Religions. And seeing that in the *Mass* there's a strange Christ adored, not he that was born of the *Virgin Mary*, but one that is made of a *Wafer-cake* ; and that the offering up of this *Brenden-god* is thrust upon the Church as a propitiatory sacrifice for the quick and the dead : all true Christians upon the danger of wilful perjury before the

the *Lord Chief Justice* of Heaven and Earth, are to detest the Mass, as the Idol of indignation, which is most derogatory to the All-sufficient World-saving merits of Christ's Death and Passion. For by receiving the Sacrament of the *Lords Supper* we all swear, that all *real sacrifices* are ended by our Lord's death; and that his Body and Blood once crucified and shed, is the perpetual food and nourishment of our Souls.

2. *How to consider thine own unworthiness.*

A Man shall first perceive his own *unworthiness*, by examining his life according to the *Ten Commandments* of Almighty God. Search therefore what Duties thou hast omitted, and what Vices thou hast committed contrary to every one of the *Commandments*: remembering that without Repentance and *God's mercy* in Christ, the *Curse of God* (containing all the miseries of this life, and everlasting torments in Hell fire; when this is ended) is due to the breach of the least of *God's Commandments*. And having taken a due survey both of thy sins, and miseries, retire to some secret place, and there putting thy self in the sight of the *Judge*, as a *guilty Malefactor* standing at the Bar to receive his Sentence, bowing thy knees to the Earth, smiting thy breast with thy Fist, and bedewing thy cheeks with thy Tears, confess thy sins, and

Deut. 27. 26.
Gal. 3 10.

humbly ask him mercy and forgiveness in these or the like words.

An humble confession of sins to be made unto God before the receiving of the Holy Communion.

Luke 15. 21.

The first
Commandment.

Deut. 6. 5.

Mat. 12.

37. 88.

Lev. 19. 24.

Psal. 20. 5.
6.

Rev. 18. 1.

The second
Commandment.

Deut. 12. 33.

Mat. 19. 9.

Gal. 2. 1.

The third
Commandment.

Phil. 1. 10.

Ecc. 1. 17.

1 Kings 19.
10.

Jer. 5. 20.

O God and Heavenly Father, when I consider the goodness which thou hast ever shewed unto me, and the wickedness which I have committed *against Heaven and against thee*; I am ashamed of my self, and confusion seems to cover my face as a Veil; for, which of thy *Commandments* have I not transgressed? O Lord, I stand here guilty of the breach of all thy holy Laws. For the love of my heart hath not so entirely cleaved unto thy Majesty, as to *vain and earthly* things. I have not feared thy Judgments, to deter me from my sins; nor trusted to thy *Promises*, to keep me from doubting of my *temporal*, or from the despairing of mine *eternal* state. I have made the Rule of thy Divine Worship to be what my *mind thought fit*, not what *thy Word prescribed*; finding my heart more prone to remember my blessed *Saviour* in a *painted Picture* of Man's device, rather than to behold him *crucified* in his *Word and Sacraments*, after his own Ordinance. Where I should never use thy *Name* (whereat all *knees do bow*) but with *religious reverence*, nor any part of thy Worship without due *preparation and zeal*. I have blasphemously abused thy holy
Name

Name to rash and customary Oaths; yea, I have used Oaths by thy sacred Name, as false covers to my filthy sins. And I have been present at thy Service oft-times more for Ceremony than Conscience, and to please Men more than to please thee, my gracious God.

Where I should sanctifie the Sabbath Day, by being present at the publick Exercises of the Church, and by meditating privately on the Words and Works of God, and by visiting the sick, and relieving of my poor Brethren; alas, I have thought those holy Exercises a burthen; because they hinder my vain sports; yea, I have spent many of thy Sabbaths in my own prophane pleasures, without being present in any part of thy Divine Worship.

When I should have given all due reverence to my Natural, Ecclesiastical, and Politick Parents, I have not shewed that measure of duty and affection to my Parents, which their care and kindness have deserved; I have not had thy Ministers in such singular love for their works sake as I ought; but I have taunted at their zeal, and hated them, because they reprov'd me justly. And I have carried my self contemptuously against thy Magistrates and Ministers, though I knew that it is thine Ordinance, that I should be obedient unto them.

Where I should be (a) slow to wrath and (b) ready to forgive offences, and not suffer the Sun to go down upon my wrath, but to do

P 5

good

Here confess thy rash and false swearing.

The fourth Commandment, Acts 20. 7.

1 Cor. 16. 2.

Here confess thy travelling on the Sabbath, and thy leaving the holy exercise to go sporting or feasting.

The fifth Commandment.

1 Thes. 6. 13.

Gal. 4. 11.

Here confess thy disobedience to thy Parents, Magistrates, Masters, or Tutors.

The sixth Commandment.

a Prov. 10.

b Eph. 4. 12.

Mat. 5. 9.

Here confess thy hastinets and fury, and if thou hast been any way the cause of any Mans Death unjustly or cruelly.

The seventh Commandment

1 Theff. 1. 3.
&c.

Rom. 6. 13.
Here confess unto God thy secret pollutions, fornications, or adultery, if Satan hath so far prevailed over thee.

The eighth Commandment.

Ephes. 4. 23.

Luke 56. 4, 3.

Lev. 23. 35.

Here confess if thou hast secretly stoln, or openly robbed any thing; or hast detain-

ed from any fatherless Child that which is his by right.

good; or evil, loving my very Enemy for thy sake: I, alas for one sorry word have burst out in open rage; and harbouring thoughts of mischief in my heart, I have preferred to feed on mine own malice; rather than to eat of thy holy Supper.

Where I should keep my mind from all filthy lusts, and my body from all uncleanness: O Lord, I have defiled both and made my heart a *Cage* of all impure thoughts, and my mind a very *style* of the unclean Spirit. Yea, the *remedy* which thou (O Lord) hast ordained for incontinency could not contain me within the bounds of Chastity; for doting on *Beauty* whose ground is but *Dust*; Satan hath bewitched my flesh to lust after *strange* flesh.

Where I should have lived in *uprightness*, giving every Man his due, being contented with mine own Estate, and living conscionable in my lawful Calling, should be ready (according to my ability) to lend and give unto the poor: O Lord, I have by *oppression extortion bribes cavillation*, and other indirect dealings, under pretence of my Calling and Office, robbed and purloyned from my fellow-Christians: yea, I have received, and suffered Christ, where I was trusted many a time, in his *poor members*, to stand hungry, cold, and naked at my door, and hungry, cold, and naked; to go away succourless,

as he came; and when the leanness of his Cheeks pleaded pity, the hardness of my heart would shew no compassion.

When I should have made conscience to *speake the truth in simplicity* without any falsehood, *prudently* judging aright, and *charitably* construing all things in the best part, and should have defended the good name and credit of my Neighbor, alas (vile wretch that I am !) I have belyed and slandered my fellow-brother; and as soon as I heard an ill report, I made my Tongue the Instrument of the Devil, to blazon that abroad unto others, before I knew the truth of it my self: I was so far from speaking a good word in defence of his Good Name, that it tickled my heart in secret to hear one that I envied to be taken with such a blemish; though I knew that otherwise the Graces of God shined in him in abundant measure. I made *jest* of *officious*, and *advantage* of *pernicious* lyes, herein shewed my self a right *Cretian* rather than an upright *Christian*.

And lastly; (O Lord) where I should have rested fully contented with that *portion* which thy Majesty thought meetest to bestow upon me in his Pilgrimage, and rejoyced in others good as in mine own: alas, my life hath been nothing else but a greedy lusting after this Neighbors *House*, and that Neighbors *Land*: yea, secretly wishing such a Man dead; that I might have his *Living* or *Office*, covering rather

The ninth Commandment.

Zach. 8. 19.

Mat. 10. 16.

1 Cor. 11. 7.

Mat. 1. 18, 19.

Psal. 50. 20.

Psal. 50. 3.

Here confess if thou hast

belied or

slandered

thy Neighbor,

or no

spoken the

truth to

clear her

innocency

when thou

wast called

thereunto.

Tit. 1. 12.

The tenth Commandment.

Heb. 13. 5.

1 Tim. 6. 6.

Phil. 4. 11,

12.

rather those things which thou hast bestowed on another, than been thankful for that which thou hast given unto my self. Thus I, O Lord, who am a *carnal sinner*, and *sold under sin*, have transgressed all thy holy and spiritual Commandments from the first to the last, from the *greatest* to the *least*; and here I stand guilty before thy Judgment-seat, of all the breaches of thy Laws, and therefore liable to thy *Curse*, and to all thy miseries that Justice can pour forth upon so *curst* a Creature. And whither shall I go for deliverance from this misery? *Angels* blush at my Rebellion, and will not help me: *Men* are guilty of the like *transgression*; and cannot help themselves: shall I then despair with *Cain*, or make away my self with *Judas*? No, Lord, for that were but to end the miseries of this life, and to begin the endless Torments of Hell: I will rather appeal to the *Throne of Grace*, where mercy reigns, to pardon *abounding* sins; and out of the depth of my *miseries*, I will cry with *David* for the *depth* of thy *mercies*. *Though thou shouldst kill me with afflictions*, yet will I (like Job) put my trust in thee. *Though thou shouldst drown me in the Sea of thy displeasure with Jonas*, yet will I catch such hold on thy mercy, that I will be taken up dead clasping her with both my hands. And though thou shouldst cast me into the *bowels of Hell*, as *Jonas* into the belly of the *whale*: yet from thence would I

cry

Heb. 4.

Psal. 130. 1.

Job. 13. 12.

Jonah. 2. 2.

cry unto thee; O God the Father of Heaven, O Jesus Christ the Redeemer of the world, O Holy Ghost my Sanctifier, three Persons and one Eternal God, have mercy upon me a miserable sinner. And seeing the goodness of thine own Nature first moved thee to send thine *only begotten Son* to die for my sins, that by his Death I might be reconciled to thy Majesty; O reject not now my penitent Soul, who being *displeased* with her self for sin, desireth to return to serve, and please thee in newness of life; and reach from Heaven thy helping hand to save me thy poor servant, who am (like *Peter*) ready to sink in the Sea of my sins and misery. Wash away the multitude of my sins, with the *merits of that Blood*, which I believe that thou hast so abundantly shed for penitent Sinners.

And now that I am to receive this day the *blessed Sacrament* of thy precious *Body and Blood*; O Lord, I beseech thee, let thy holy Spirit, by the Sacrament, seal unto my Soul, that by the merits of thy Death and Passion, all my sins are so freely and fully remitted and forgiven, that the Curse and Judgments which my sins have deserved, may never have power either to *confound* me in this life: or to condemn me in the World which is to come. For my steadfast faith is, that *thou hast died for my sins, and risen again for my justification*. This, I believe, O Lord, *help mine unbelief*. Work in me like-

Rom. 4. ult.

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Rom. 4. ult.

likewise I beseech thee, an *unfeigned* Repentance, that I may heartily bewail my former sins and loath them, and serve thee henceforth in *newness of life*, and greater measure of *holy Devotion*; and let my soul never forget the infinite love of so sweet a Saviour, that hath laid down his life to redeem so vile a Sinner. And grant, Lord, that having received these Seals and Pledges of my *Communion* with thee; thou mayst herceforth so dwell by thy Spirit in me, and I so live by *Faith* in thee, that I may carefully walk all the days of my life in *godliness* and *piety* towards thee; and in *Christian Love* and *Charity* towards all my Neighbors: that living in thy fear, I may die in thy favour, and after *Death* be made partaker of *eternal Life*, through Jesus Christ, my Lord and only Saviour. Amen.

3. Of the means wherby thou mayst become a worthy Receiver.

These means are Duties of two sorts: the former respecting God; the latter our Neighbour. Those which respect God are three; First, *sound knowledge*: Secondly, *true Faith*: Thirdly, *unfeigned Repentance*. That which respecteth our Neighbour, is but one, *sincere Charity*.

1. Of *sound Knowledge* requisite in a worthy Communicant.

Sound Knowledge, is a sanctified understanding of the first Principles of Religion. As first of the Trinity of Persons in the Unity of the

Heb. 6. 1, 2.
John 17. 4.
1 Tim. 2. 4.
2 Cor. 12. 5.

the Godhead. Secondly, *Of the Creation of Man, and his fall.* Thirdly, *Of the Nature and Office of Christ, and redemption by Faith in his Death, especially of the Doctrine of the Sacrament sealing the same unto us.* For as a House cannot be built unless the foundation be first laid, so no more can Religion stand unless it be first grounded upon the certain knowledge of God's Word. Secondly, If we know not God's Will, we can neither believe nor do the same. For as worldly businesses cannot be done but by them who have skill therein: so without knowledg must Men be much more ignorant in Divine and spiritual matters. And yet in temporal things a Man may do much by the light of Nature: but in religious mysteries, the more Men rely upon natural Reason, the further we are from comprehending spiritual Truth. Which discovers the fearful Estate of these who receive without knowledg, and the more fearful estate of those Pastors who minister unto them without Catechising.

2. *Of sincere Faith; required to make a worthy Communicant.*

Sincere Faith is not a bare knowledg of the Scriptures, and first ground of Religion (for that Devils and Reprobates have in an excellent measure, and do believe it and tremble.) but a true perswasion, as of all those things whatsoever the Lord hath revealed in his Word: so also a particu-
lar

1 Cor. 2. 4.
Rom. 8. 7.

Jam. 3. 19.
Heb. 4. 2.

Rom. 4. 11.

Eph. 3. 17.

Heb. 11. 6.

Rom. 13. 23.

lar application unto a Man's Soul, of all the promises of mercy which God hath made in Christ to all believing Sinners. And consequently, that Christ and all his merits do belong unto him, as well as any other. For first, if we have not the righteousness of Faith; the Sacrament seals nothing unto us, and every man in the Lord's Supper receiveth so much as he believeth. Secondly, because that without Faith we communicating on Earth cannot apprehend Christ in Heaven. For as he dwelleth in us by Faith, so by Faith we must likewise eat him. Thirdly, because that without Faith we cannot be perswaded in our Consciences, that our receiving is acceptable unto God.

3. Of unfeigned Repentance, requisite for a true Communicant.

Isa. 5. 7.

Ezek. 13. 11.

Acts 26. 8.

3. 19. 24.

Luke 1. 74.

75.

Heb. 2. 3. 14.

Tit. 1. 15.

True Repentance is a holy change of the mind, when upon the feeling sight of God's mercy, and of Man's own misery, he turneth from all his known and secret sins, to serve God in holiness and righteousness all the rest of his days. For as he that is glutted with Meat is not apt to eat Bread; so he that is stuffed with sins, is not fit to receive Christ: And a Conscience defiled with wilful filthiness, makes the use of all holy things unholy unto us. Our sacrificed spotless Paschever cannot be eaten with the fowre leaven of malice and wickedness, saith Paul, 1 Cor. 5. 8. Neither can the old Bottles of our corrupt and impure Consciences retain the new Wine

of

of Christ's precious Blood, as our Saviour saith, *Mark. 2. 22.* We must therefore truly repent, if we will be worthy partakers.

4. *The Duty to be performed in respect of our Neighbour, is Charity.*

Charity is a hearty forgiving of others, who have offended us, and after reconciliation, in outward unfeigned testifying of the inward actions of our hearts by gestures, words, and deeds, as oft as we meet and occasion is offered. For first without love to our Neighbour, *no sacrifice is acceptable unto God.* Secondly, Because one chief end whereof the *Lord's Supper* was ordained, is to confirm *Christians* love one towards another. Thirdly, No man can assure himself that his own *sins* are forgiven of God, if his heart cannot yield to forgive the faults of men that have offended him. Thus far of the *first sort* of *Duties* which we are to perform before we come to the *Lord's Table*, called *Preparation*.

2. *Of the second sort of Duties which a worthy Communicant is to perform at the receiving of the Lord's Supper, called Meditation.*

THE Exercise of *Spiritual Meditation* consists in divers Points.

First, When the *Sermon* is ended, and the *Banquet* of the *Lord's Supper* begins to be celebrated, meditate with thy self how thou art invited by *Christ* to be a Guest at his *holy Table*, and how lovingly

Mat. 5. 23,
24.
John 13. 14.
34. 35.
Mat. 6. 12,
14, 15.
Eccl. 18. 35.

Mat. 22.
1 Pet. 1.
Isa. 55. 1, 2.

Mat. 26. 26,
27, 28.

2 Sam. 19.
23.

Gen. 22. 5.

he inviteth thee; *Ho, every one that thirsteth, come ye to the waters of life, &c. Come buy Wine and Milk, without Money, and without Price; eat ye that which is good, let your soul delight it self in fatness. Take ye, eat ye, This is my Body which is broken for you, Drink ye all of this; for this is my Blood which was shed for the remission of your sins.* What greater honour can be vouchsafed, than to be admitted to sit at the Lord's own Table? What better fare can be afforded, than to feed on the Lord's own Body and Blood? If David thought it to be the greatest favour that he could shew unto good Barzillai, for all the kindness that he shewed unto him in his troubles, to offer him, that he should feed with him at his own Table in Jerusalem; how much greater favour ought we to account it, when Christ doth indeed feed us in the Church at his own Table, and that with his own most holy Body and Blood?

Secondly, As Abraham, when he went unto the Mount, to sacrifice Isaac his Son, left his Servants beneath in the Valley; so when thou comest to the Spiritual Sacrifice of the Lord's Supper, lay aside all earthly thoughts and cogitations, that thou mayst wholly contemplate of Christ, and offer up thy Soul unto him, who sacrificed both his Soul and Body for thee,

Thirdly, Meditate with thy self how precious and venerable is the Body and Blood of the Son of God, who is the Ruler of

of Heaven and Earth: the Lord, at whose back the Angels tremble, and by whom both the *quick* and *dead* shall be judged at the last day; and thou among the rest; and how that it is he, who having been crucified for thy sins, offereth now to be received by Faith into thy Soul. On the other side, consider how sinful a *Creature* thou art; how altogether *unworthy* of so holy a *Guest*; how ill deserving to taste of such sacred food; having been conceived in filthiness, and wallowing ever since in the mire of Iniquity; bearing the name of a *Christian* but doing the *works of the Devil*; adoring Christ with an (*a*) *Ave Rex* in thy mouth, but *spitting Oaths* in his face, and crucifying him anew with thy *graceless actions*.

a Hail King.

Fourthly, Ponder then with what face dost thou offer to touch so holy a *Body* with such defiled hands? or to *drink* such *precious Blood* with so lewd and lying a mouth? or to lodg so blessed a *Guest* in so *unclean* a stable? for if the *Barbhemites* were slain but for looking irreverently into the *Ark of the Old Testament*, what Judgment mayest thou justly expect, who with such impure eyes and heart, art come to see and receive the *Ark of the New Testament*, in which *dwelleth all the fulness of the Godhead bodily*.

.E. 3. 2217.

Col. 2. 9.

If *Uzzah* for but *touching* (though not without zeal) the *Ark of the Covenant*, was *stricken* with *sudden Death*; what *stroke*

2 Sam. 6. 7.

stroke of Divine Judgments mayst thou not fear, that so *rudely*, with unclean hands, doth presume to handle the *Ark* of the *Eternal Testament*, *wherein* are hid all the *treasures of wisdom and knowledge*?

Mat. 3. 11.

If *John Baptist* (the holiest man that was born of a Woman) thought himself *unworthy* to bear his *shoes*; O Lord, how *unworthy* is such a *prophane wretch*, as thou art, to eat his *holy Flesh* and to drink his *precious Blood*?

If the blessed *Apostle Saint Peter*, seeing but a glimpse of *Christ's Almighty Power*, thought himself *unworthy* to stand in the same *Boat* with him; how *unworthy* art thou to sit with *Christ* at the same *Table*, where thou mayst behold the *infiniteness* of his *Grace* and *Mercy* displayed?

If the *Centurion* thought that the *roof* of his *House* was *unworthy* to harbour so *Divine* a *Guest*; what room can there be fit under thy *ribs*, for *Christ's holiness* to dwell in?

Mat. 8. 8.

If the *Blood Issued sick Woman* feared to touch the *hem* of his *Garment*, how shouldst thou tremble to eat his *flesh*, and to drink his *all-healing Blood*?

Yet if thou comest *humbly*, in *Faith*, *Repentance*, and *Chastity*, abhorring thy sins *past*, and purposing *unfeignedly* to amend thy *life* henceforth, let not thy former sins *past* affright thee; for they shall never be laid to thy charge; and this *Sacrament* shall seal unto thy *Soul* that

that all thy sins and the *Judgments* due unto them, are *fully pardoned*, and *clean washed away* by the *Blood of Christ*. For this Sacrament was not ordained for them who are *perfect*, but to help *penitent Sinners* unto *perfection*. Christ came not to call the *righteous*, but *sinners to Repentance*. And he saith, that the *whole* need not a *Physician*, but *those that are sick*. Those hath Christ called; and when they came, *them* hath he ever *helped*. Witness the whole Gospel, which testifieth that not one Sinner who came to Christ for *mercy*, went ever away without his errand. *Bath* thou likewise thy sick Soul in this *Fountain of Christ's Blood*, and doubtless according to this promise, *Zach. 13. 1.* thou shalt be healed of all thy *sins* and *uncleaness*. Not *Sinners* therefore, but they who are *unwilling* to repent of their sins, are debarred this Sacrament.

Mat. 9. 12,
13.

Mat. 11. 28.

Fifthly, Meditate, that Christ left this Sacrament unto us as the chief token and *pledge* of his love, not when we would have made him King, *John 6. 16.* (which might have seemed a requital of kindness) but when *Judas* and the High-Priests were conspiring his *Death* (therefore wholly of his meer favour.) When *Nathan* would shew *David* how intirely the *poor man* loved his *sheep* that was killed by the *rich man*, He gave her (saith he) to eat of his own *Morsels*, and of his own *Cup* to drink, *2 Sam. 12. 3.* and must not then the love of Christ to his Church be unspeak.

speakeable, when he giveth her his own flesh to eat and his *own blood to drink*, for her spiritual and eternal nourishment. If then there be any love in thine heart, take the *Cup of Salvation* into thy hand, and plodg this love with love again, *Psal.* 116. 11.

Sixthly, When the Minister beginneth the holy Consecration of the Sacrament, then lay aside all praying, reading, and all other cogitations whatsoever, and settle thy Meditations only upon those holy Actions and Rites, which according to *Christ's Institution*, are used in and about the holy Sacrament; For it hath pleased God (considering our weakness) to appoint those Rites as means the better to lift up our minds to the serious contemplation of his *Heavenly Graces*.

When therefore thou seest the Minister putting apart *Bread and Wine* on the *Lord's Table*, and consecrating them by *Prayer*, and the rehearsal of *Christ's Institution*, be a holy Sacrament of the blessed *Body and Blood of Christ*, then meditate how God the Father, of his meer love to mankind, set apart, and sealed his only begotten Son, to be the *All-sufficient means and only Mediator*, to redeem us from sin, and to reconcile us to his grace, and to bring us to his *Glory*.

When thou seest the Minister break the Bread, being blessed, thou must meditate, that *Jesus Christ* the Eternal Son
or

of God was put to death, and his blessed Soul and Body (with the sense of God's anger) *broken asunder for thy sins*; as verily as thou now seest the holy Sacrament to be broken before thine eyes, and withal call to mind the *hainousness* of thy sins, and the greatness of God's hatred against the same, seeing God's justice could not be satisfied but by such a *Sacrifice*.

When the Minister hath blessed, and broken the Sacrament, and is addressing himself to distribute it, then meditate, that the King (who is the Master of the Feast) stands at the Table to see his Guests; and looketh upon thee, whether thou hast on thee thy *Wedding-Garment*. Think also, that all the holy (a) Angels that attend upon the *Elect* in the Church, and (b) do desire to behold the celebration of the holy Mysteries, do observe thy reverence and behaviour. Let thy Soul therefore, while the Minister bringeth the Sacrament unto thee, offer this or the like short Soliloquy unto Christ.

A sweet Soliloquy to be said betwixt the Consecration and receiving of the Sacrament.

IS it true indeed that God will dwell on earth? Behold, the Heaven and the Heaven of Heavens is not able to contain thee; how much more unable is the Soul of such a sinful Caitiff as I am to receive thee?

But seeing it is thy blessed pleasure to come thus to (c) Sup with me, and to dwell

Mat. 22. 11.
The wedding-garment is
Righteousness
& true Holiness.

Apoc. 9. 8.
Ephes. 4. 24.
a 1 Cor. 11.
10.
Eph. 5. ult.
b 1 Pet. 1.
1, 2.

1 Kings 8.
27.

c Apoc. 3.
20.

a John 14.
23.

b Rom. 7. 14.
c Verse 24.
d Mat. 9. 13.
Mat 11. 18.

(a) dwell in me, I cannot for joy but burst out and say, *What is man that thou art mindful of him, and the Son of Man, that thou regardest him?* What favour soever thou vouchsafest me in the abundance of thy Grace, I will freely confess what I am in a word, a carnal Creature, whose very Soul is (b) *sold unto sin, a wretched Man*, compassed about with (c) *a body of Death*. Yet, Lord, seeing thou (d) *calledst*, here I come; and seeing thou callest sinners, I have thrust my self in among the rest; and seeing thou callest all with their heaviest loads, I see no reason why I should stay behind. O Lord, I am sick, and whither should I go, but unto thee the *Physician* of my Soul? Thou hast cured many, but never didst thou meet with a more miserable Patient; for I am more leproous than *Gehazi*, more unclean than *Magdalen*, more blind in Soul than *Bartimeus* was in Body; for I have lived all this while, and never seen the true light of thy Word: my Soul runs with a greater flux of sin, than was the *Hemorrhoe* issue of blood; *Mephibosheth* was not more lame to go, than my Soul to walk after thee in love; *Jeroboam's* Arm was not more withered to strike the Prophet than my Hand is maimed to relieve the poor. Cure me O Lord, and thou shalt do as great a work as in curing them all. And though I have all their Sins and Sores; yet,
Lord

Lord, so abundant in thy *Grace*, so great in thy *skill*, that if *thou wilt* thou canst with a *word* forgive the one; and heal the *other*; and why should I doubt of thy *good will*, when to save me, will cost thee now but one *loving smile*; who didst shew thy self so willing to Redeem me, though it should cost thee *all thy Heart blood*; and now offerst so graciously unto me the *assured Pledg* of my Redemption by thy *Blood*: *Who am I, O Lord God?* and what is my merit, that thou hast bought me with so *dear a price*? it is mercy thy *mercy*; and I, O Lord, am not *worthy the least* of all thy *mercies*: much less to be a partaker of this holy Sacrament; the greatest *pledg* of the greatest *mercy*, that ever thou didst bestow upon those *Sons of Men*, whom thou lovest. How might I in respect of mine own *unworthiness*, cry out for *fear* at the sight of thy *Holy Sacrament*, as the *Philistines* did, when they saw the *Ark of God* come into the *Assembly*, *Wo now unto me a sinner?* but that thy *Angel* doth comfort me, as he did the *Woman*; *Fear thou not*, for I know that thou *seekest Jesus which was crucified*. It is thou indeed that my *Soul* seeketh after; And here thou offerest thy self unto me in thy blessed Sacrament. If therefore *Elizabeth* thought her self too much *honoured* at thy presence in the *Womb* of thy blessed *Mother*, that the *Babe* sprang in her *Belly* for joy; how should

2 Sam. 7. 11.

Gen. 32. 10.

1 Sam. 5. 7.

Mat. 28. 5.

Luke 1. 43.

44.

Q

my

Mat. 8. 8.

Luke 1. 38.

Apoc. 3. 20.

Luke 18. 13.

Luke 19. 9.

my Soul leap within me for joy; now that thou comest by thy *holy Sacraments*, to dwell in my heart for ever? Oh what an honour is this, not that the *Mother of my Lord*, but my *Lord himself* should come thus to visit me? Indeed Lord, I confess with the faithful *Centurion*, that *I am not worthy that thou shouldst come under my Roof*: and that if thou didst but speak the word only, my Soul should be saved: yet seeing it hath pleased the riches of thy Grace: for the better strengthening of my *weakness*, to seal thy mercy unto me by thy *visible sign*, as well as by thy *visible Word*, in all thankful humility my Soul speaks unto thee with the *blessed Virgin*: Behold the *handmaid of the Lord*, Be it unto me according to thy Word. Knock thou, Lord, by thy Word and Sacrament at the Door of my heart, and I will, like the *Publican*, with both my fists knock at my breast, as fast as I can, that thou mayest enter in; and if the door will not open fast enough, break it open O Lord, by thine Almighty power, and then enter in; and dwell there for ever, that I may have cause with *Zacharias* to acknowledge, That *this Day salvation is come into mine House*. And cast out of me whatsoever shall be offensive unto thee; for I resign the whole possession of my heart unto thy sacred Majesty, intreating that I may not live henceforth, but that thou mayst live in me, speak in me, walk in me: and so govern me.

me by thy *Spirit*, *that* nothing may be *pleasing* unto me, but that which is *acceptable* unto thee. That finishing my course in the life of Grace, I may afterwards live with thee for ever in the Kingdom of Glory. Grant this, O Lord *Jesus*, for the merits of thy Death and Blood-shedding.
Amen.

Sacramen-
tum requi-
rit sacram
mentum.

When the Minister bringeth towards thee the *Bread* thus *blessed* and *broken*; and offering it unto thee, bids thee, *Take eat*, &c. then meditate *that Christ himself* cometh unto thee, and both *offereth* and *giveth* indeed unto thy Faith, his *very Body and Blood*, with all the merits of his Death and Passion to feed thy Soul unto *eternal life*; as surely as the Minister offereth and giveth the outward signs that feed thy Body unto this *temporal life*. The *Bread of the Lord* is given by the Minister, but the *Bread which is the Lord*, is given by *Christ himself*.

When thou takest the Bread at the Minister's hand to eat it, then rouse up thy Soul to *apprehend Christ by Faith*, and to *apply* his merits to heal thy *injuries*; embrace him as sweetly with thy *faith* in the *Sacrament*, as ever *Simon* hugged him with his *Arms* in his *Swaddling-cloths*.

As thou eatest the Bread, imagine that thou seest *Christ hanging upon the Cross*, and by his unspeakable Torments, fully satisfying God's Justice for thy sins, and strive to be as verily partaker of the

a Christ calls it his Body, not the sign of his Body, because his Sacrament was instituted not only to signify, but also to communicate the spiritual graces that they represent, and by the signs to draw our minds to the graces signified.

So Eutlymius in Mat. 19. Non dixit dominus, Hæc sunt signa corporis mei, sed Hoc est corpus meum. Oportet ergo non ad naturam eorum quæ

sunt aspicere, sed ad ipsorum virtutem & gratiam. Non hoc corpus quod videtis manducaturi estis, & bibituri illum sanguinem quem futuri sunt, qui me crucifigunt, Sacramentum aliquod vobis commendant spiritualiter intellectum vivificabit vos. Aug. in Psalm 98. speaking in the person of Christ. The Disciples did not eat Christ corporally and substantially in the first institution: no more do we in the reiteration of the same Supper.

spiritual Grace, as of the Elemental signs. For the Truth is not absent from the sign, neither doth Christ deceive when he saith, *This is my Body*; but he giveth himself indeed to every Soul that spiritually receives him by Faith. For as ours is the same Supper which Christ administered; so is the same Christ verily present at his own Supper, not by any Papal (a) Transubstantiation, but by Sacramental Participation, whereby he doth truly feed the faithful unto eternal life; not by Coming down out of Heaven unto thee, but by lifting thee up from the Earth unto him. According to that old saying. *Sursum corda*, lift up your hearts: And where the carcass is, thither will the Eagles resort, Mat. 24.

When thou seest the Wine brought unto thee apart from the Bread, then remember that the Blood of Jesus Christ was as verily separated from his Body upon the Cross, for the remission of thy sins; and that this is the Seal of the new Covenant, which God hath made, to forgive all the sins of penitent Sinners that believe in the merits of his blood shedding. For the Wine is not a Sacrament of Christ's blood contained in his veins; but as it was shed out

of his Body upon the Cross for the remission of the sins of all that believe in him.

As thou drinkest the Wine, and pourest out of the Cup into thy Stomach, meditate and believe, that by the merits of that Blood, which Christ shed upon the Cross, all thy sins are as verily forgiven, as thou hast now drunk this Sacramental Wine, and hast it in thy stomach. And in the instant of drinking, settle thy meditation upon Christ, as he hanged upon the Cross, as if like Mary and John, thou didst see him nailed, and his Blood running down his blessed Side; out of that gashly Wound, which the Spear made in his innocent Heart, wishing thy mouth close to his Side, that thou mightest receive that precious Blood before it fell to the dusty Earth. And yet the actual drinking of that real Blood with thy Mouth would be nothing so. (a) effectual as this Sacramental drinking of that Blood spiritually by Faith.

For one of the Soldiers might have drank that, and been still a Reprobate; but whosoever drinketh it spiritually by Faith in this Sacrament, shall surely have the Remission of his sins, and life everlasting.

As thou feelest the Sacramental Wine which thou hast drunk, warming thy cold stomach; so endeavour to feel the Holy Ghost cherishing thy Soul in the joyful assurance of the forgiveness of all thy sins, by the merits

a If remission of sins and eternal life had been appropriated to the drinking of the real Blood, doubtless John and Mary would have made means to have drank it. But John ascribes the virtue of believing that it was shed

Rom. 8. 18.

Heb. 7. 25.

Heb. 9. 24.

of the Blood of *Christ*. And to this end God giveth every faithful Soul, together with the *Sacramental Blood*, the *Holy Ghost* to drink. *We are all made to drink into one spirit.* And so lift up thy mind from the contemplation of *Christ*, as he was *crucified* upon the Cross, to consider how he now *sits in Glory at the right hand of his Father*, making intercession for thee, by presenting to his Father the unvaluable merits of his Death, which he once suffered for thee, to appease his Justice for the sins which thou dost daily commit against Him.

1 Cor. 10. 17.

Unus est panis communis
notione Sacramenti,
non autem necessario
unus numero.

After thou hast eaten and drank both the Bread and Wine, labour that as those *Sacramental Signs*, do turn to the nourishment of thy body, and by the digestion of heat become one with thy substance; so by the operation of Faith, and the *Holy Ghost*, thou mayst become one with *Christ*, and *Christ* with thee; and so mayst feel thy *Communion* with *Christ* confirmed and increased daily more and more; That as it is impossible to separate the Bread and Wine digested into the Blood and substance of the Body; so it may be more impossible to part *Christ* from thy Soul, or thy Soul from *Christ*.

Lastly, As the Bread of the Sacrament, though consisted of many grains, yet makes but one Bread: so must thou remember that though all the faithful are many: yet are they all but one mystical Body, whereof *Christ* is Head. And therefore

fore thou must love every Christian as thy self and a member of thy Body.

Thus far of the Duties to be done at the receiving of the holy Sacrament; called *Meditation*.

3: Of the Duties which we are to perform, after receiving of his holy Communion, called *Action or Practice*.

THE Duty which we are to perform after the receiving of the Lord's Supper, is called *Action or Practice*, without which all the rest will minister unto us no comfort.

The *Action* consists of two sorts of Duties: First, such as we are to perform in the Church; or else, after *that* we are gone home.

Those *that* we are to perform in the Church, are either several from our own Souls; or else, joyntly with the Congregation.

The several Duties which thou must perform from thine own Soul, are these; First, Thou must be careful (that forasmuch as Christ now dwelleth in thee, therefore) to entertain him in a clear heart, and with pure affections; for the most Holy, will be Holy, with the Holy. For if Joseph of Arimathea, when he had begged of Pilate his dead Body, to bury it, wrapped it in sweet Odours, and fine Linnen, and laid it in a new Tomb; how much more shouldst thou lodg Christ in a new heart, and perfume his Room

Q 4

with

Psal 11. 16.

Sancta non
nisi sanctis
& sanctis.

Luke 2. 46.

with the *Odoriferous incense of Prayers, and all pure affections*? If God required *Moses to provide a Pot of pure Gold to keep the Manna that fell in the wilderness*; what a pure heart shouldst thou provide to receive this *Divine Manna that is come down from Heaven*?

Luke 15. 6.

And as thou earnest *sorrowing like Joseph and Mary, to seek Christ in the Temple*: so now having there found him in the *midst of his Word and Sacraments*, be careful with joy to carry him home with thee, as they did.

And if the Man *that found but his lost sheep rejoiced so much*; now canst thou having found the *Saviour of the world*, but *rejoyce much more*?

Secondly, Thou must offer the *Sacrifice of a private Thanksgiving* unto God for his inestimable Grace and Mercy: for as this action is common unto the *whole Church*; so it is applied *particularly to every one of the faithful in the Church*, and for this particular mercy, every Soul must joyfully offer up a particular *Sacrifice of Thanksgiving*. For if the *Wise men* rejoiced so much when they saw the *Star* which conducted them unto Christ; and worshipped him so devoutly when he lay a *Babe* in the *Manger*, and offered unto him their *Gold, Myrrh, and Frankincense*: how much more shouldst thou rejoyce now that thou hast both seen and received this *Sacrament*, which guideth thy Soul unto him.

him, where *he sitteth at the right hand of his Father in Glory*; and thither lifting up thy heart *adore him, and offer up unto him the Gold of a pure Faith, the Myrrh of a mortified Heart, with this or the like sweet incense of Prayer and Thanksgiving.*

A Prayer to be said after the receiving of the Sacrament.

WHAT shall I render unto thee, (O blessed Saviour) for all these Blessings, which thou hast so graciously bestowed upon my Soul? How can I sufficiently thank thee, when I can scarce express them; where thou mightest have made me a Beast, thou madest me a Man after thine own Image: When by sin I had lost both thine Image, and my self, thou didst renew in me thine Image by thy Spirit, and didst redeem my Soul by thy Blood again: and now thou hast given unto me thy Seal and Pledg of my Redemption: Nay, thou hast given thy self unto me, O Blessed Redeemer. O what an inestimable treasure of Riches, and overflowing Fountain of Grace, hath he got who hath gained thee! No man ever touched thee by Faith, but thou didst heal him by Grace: for thou art the Author of Salvation, the remedy of all Evils, the Medicine of the sick, the Life of the quick, and the Resurrection of the dead. Seemed it a small matter unto thee to ap-

Qs

point

2 Kings 25.
29.

point *thy* holy *Angels* to attend upon so vile a Creature as I am ; but *that* thou wouldst enter thy *self* into my Soul , there to *preserve* , *nourish* , and *cherish* me unto life everlasting.

If the *Carcase* of the dead *Prophet* could revive a dead *Man* , *that* touched it ; how much more shall the *living Body* of the *Lord of all Prophets* , quicken the faithful in whose hearts he *dwelleth* ? And if thou wilt raise my body at the *last Day* out of dust , how much more wilt thou now receive my Soul which thou hast *sanctified* with thy *Spirit* , and *purified* with thy *Blood* ? O Lord , what could I more desire , or what couldst thou more bestow upon me , than to give me thy *Body* for *meat* , thy *Blood* for *drink* , and to lay down thy *Soul* for the price of my *Redemption* ? Thou Lord endurest the *pain* , and I do reap the *profit* ; I receive the *pardon* , and thou didst bear the *punishment* . Thy *tears* were my *bath* , thy wounds my *weal* , and the *injustice* done to thee satisfied for the *Judgment* which was *due* to me . Thus by thy *birth* thou art become my *Brother* , by thy *Death* my *Ransom* , by thy *mercy* my *Reward* , and by thy *Sacrament* my *nourishment* . O *Divine food* , by which the *Sons of Men* are transformed into the *Sons of God* ! so *that Man's Nature* dieth , and *God's Nature* liveth and ruleth in us . Indeed , all *Creatures* wondered *that* the *Creator* would be inclosed nine Months in the *Virgins Womb* ;
(though

(though her Womb being replenished with the *Holy Ghost*, was more *splendid* than the *Starry Firmament*.) But that thou shouldst thus *Rumble* thy self to
 which thou

Dung

and meer
 dwell in my heart, I would to God, that I had so *pure a heart* as my heart could wish to entertain thee. And who is fit to entertain *Christ*? or who, though *invited*, would not chuse with *Mary* rather to kneel at thy *Feet*, than presume to sit with thee at thy *Table*? Though I want a *pure heart* for thee to dwell in, yet *weeping eyes* shall never be wanting to wash thy *blessed feet*; and to lament my *filthy sins*: And albeit I cannot weep so many *tears* as may suffice to wash thy *holy feet*; yet Lord, it is sufficient that thou hast shed *blood enough* to cleanse my *sinful Soul*. And I am fully (O Lord) *assured*, that all the *dainty fare* wherewith the *disdainful Pharisee* entertained thee at his *Table*, did not so much please thee, as those *Tears* which penitent *Mary* poured under the *Table*. I would therefore wish with *Jeremy*; that my head were a *fountain of tears*; that seeing I can by no means yield sufficient thanks for thy love to me: yet I might by continual *Tears* testify my love to thee. And
 though

though no man is worthy of so infinite a Grace: yet this is my comfort, That he is worthy whom thou in favour accountest worthy. And seeing that now of thy meer Grace thou
other th

Gen. 27. 33.

2 Chron. 17.

27.

nam thy favour unto thy Servant, and say of me, as Isaac did of Jacob, I have blessed him, therefore he shall be blessed: And that I may say unto thee with David, Thou, O Lord, hast blessed my Soul, and made it thy House, and it shall be blessed for ever. And seeing it pleased thee to bless the House of Obed-Edom, and all his Household, whilst the Ark of the Lord remained in his House, I doubt not but thou wilt much more bless my Soul and Body, and all that do belong unto me, now that it hath pleased thy Majesty of thine own good will to enter under my roof, and to dwell for ever in my poor Cottage. Bless me, O Lord, so that my sins may wholly be remitted by thy Blood, my Conscience sanctified by thy Spirit, and mind enlightened by thy Truth, my heart guided by thy Spirit, and my will in all things subdued to thy blessed will and pleasure. Bless me with all grace which I want, and increase in me those good gifts which thou hast already bestowed upon me; And seeing that I hold thee not by the
arm,

Gen. 32. 4.
&c.

arms; as *Jacob wrestling*, without
inwardly dwelling
sure!

And I beseech thee, O Lord,
be not to part from me, as thou
didst from *Jacob*, because thy day break-
eth, and thy Grace beginneth to dawn
and appear, But I from my Soul, hum-
bly with the *Emanites* intreat thee, Oh
sweet Jesus, to *abide with me*, because it
draweth toward night. For the night of
Temptation, the night of *Tribulation*, yea my
last long night of *Death* approacheth. O
blessed Saviour, stay with me therefore
now and ever. And if thy presence go not
home with me, carry me not hence. Go
with me and live with me, and let neither
Death nor Life separate me from thee.
Drive me from my self, draw me unto
thee. Let me be sick, but sound in thee,
and in my weakness let thy strength ap-
pear. Let me seem as dead, that thou
alone mayest be seen to live in me, so that
all my members may be but instruments to
act thy motions. Set me as a Seal upon
thine heart, and let thy zeal be settled up-
on mine, that I may be out of love with
all, that I may be only in love with thee.
And grant, O Lord, that as thou now
vouchsafest me this favour to sit at thy
Table to receive this Sacrament in thy
house of Grace, so I may hereafter, through
thy

Exod 33-
13, 14.

Cant. 8. 6.

mercy ; be received to eat and drink
 wisdom of glory. And
 four

Apoc.
 11, 12.

deem on cometh only from thee. And to
 to thee I do yield all praise, and glory, and
 wisdom ; and thanks, and honor, and
 power, and might, and Majesty, O my
 Lord, and my God, for evermore. Amen.

Thirdly, Seeing Christ hath sacrificed
 himself for thee, (and all that thou canst
 give is too little) therefore thou must
 offer thy self to be a living, holy, and ac-
 ceptable sacrifice unto God, and serving him
 in righteousness and holiness all thy days.
 Thus Tertullian witnesseth that in his time
 a Christian was known from another Man,
 only by the holiness and uprightness of his
 life.

Rom. 12. 1.

Luke 17. 5.

box

2. Of the Duties which we are to do after
 the Communion joyntly with the Congre-
 gation.

THE Duties to be performed joyntly
 with the Church are three. First,
 publick Thanksgiving, both by Prayer
 and singing of Psalms: thus (a) Christ him-
 self and his Apostles did. Secondly, joynt-
 ing with the Church, (b) in giving (every
 man according to his ability) towards the
 relief of the Poor: This was the manner of
 the

Mat. 26. 1.

Which is
 probable to
 have been
 the 123d
 Psalm.

1 Cor. 5. 1

Rom. 15. 8, 9

the *Primitive Churches*, to make *Collecti-
ons* and (a) *Love-feasts* after the *Lord's Sup-
per*; for the relief of the poor *Christians*.
Thirdly, when Thanks and Praise is end-
ed, then with all reverence to stand up,
and to receive the blessing of God by the
mouth of his *Minister*; and to receive it
as if thou didst hear God *himself* pro-
nouncing it unto thee from Heaven; For
by their blessing God doth bless his peo-
ple.

*Thus far for the duties to be practised in
the Church.*

The Duties which thou art to practise
after *that* thou art departed home, are
three. First, To *observe diligently* whether
thou hast truly received Christ in the Sa-
crament; which thou mayest thus easily
perceive: For seeing *his flesh is meat in-
deed*, and *his blood is drink indeed*, and that
he is so full of Grace, that no man ever
touched him by *Faith*, but he received vir-
tue from him; it cannot possibly be, *that*
if thou hast eaten his Flesh, or drunk his
Blood, but thou shalt receive grace and
power to be cleansed from thy sins and
filthiness. For if the *Hemorrhise* that did
but touch his *Garment*, had her *Bloody-Issue*,
that continued so long, forthwith stanch-
ed; how much more will the *bloody
issue of thy sins* be stanch'd, if thou then
hast truly eaten and drunk the *very Flesh
and Blood of Christ*? But if thy issue still
runneth, thou mayst justly suspect thou
hast never yet truly touched Christ.

Secondly

a Qui copio-
siores sunt
& volunt,
pro arbitrio
quisque suo
quod vilium
est, contri-
bunt, &
quod ita
colligitur,
apud præ-
positum de-
ponitur, at-
que inde
ille opitu-
latur pupi-
lis & viduis
& qui prop-
ter morbum
aut aliquam
aliam cau-
sam egent
Sec. Just.
Martyr.
Apol. 2.
23. 27.
Lucrum est
Pietatis no-
mine facere
sumptum.
Tert. Apo-
adv. Gen.
c. 29.
Num. 6. 23.
28.
John 6. 55.
Mat. 5. 29.

Mark. 12. 24.
8c.

2 Pet. 2. 22.

Cant. 5. 3.

Psalm 45. 7.

Heb. 1. 9.

Cant. 1. 1.

Psalm 24. 8.

Scio Romæ

hanc esse

consuetudi-

nem, ut fi-

deles semper

Christi cor-

pus accipi-

ant. Hier.

Apol. adv.

Jovin.

quotidie

communio-

nem Eucha-

ristiæ perci-

pere non

laudo, nec

reprehendo.

Omnibus

Dominicis

diebus com-

municandum

suadeo &c

hortor, si

mens sine

affectu pec-

candi sit.

Aug. vel

potius Ge-

nadius lib.

de Eccl.

Dogin. cap.

53.

Secondly, seeing thou hast now re-
conciled thy self to God, and renewed thy
Covenant, and vowed newness and a-
mendment of life: thou must therefore
have special care that thou dost not yield
to commit thy former sins any more,
knowing that the unclean spirit, if ever he
can get into thy soul again, after that it is
swept and garnished, he will enter forcibler
possession with *seven other Devils worse*
than himself; so that *the end of that man*
shall be worse than the beginning. Be ye not
therefore like the *Dog*, that *returns to his*
vomit, or the *washed Sow that walloweth*
in the mire again. And return not to thy
malice, like the *Adder*, who laying aside
poison while she *drinks*, takes it up again
when she hath done. But when either
the *Devil* or thy *flesh* shall offer to tempt
and move thee to relapse into thy former
sins, answer him as the *Spouse* doth in the
Canticles, *I have put off my Coat* (of my for-
mer corruption) *how shall I put it on? I*
have washed my self, how shall I defile them
again?

Lastly, If ever thou hast found either
joy or comfort in receiving the holy Sa-
crament, let it appear by the eager de-
sire of receiving it *often* again. For the
Body of Christ as it was united with the
oyle of gladness above his fellows, so doth
it yield a *sweeter savour* than all the or-
naments of the World, the *fragrant smell*
whereof allureth all Souls who once
tasteth the sweetness thereof, ever after

to desire oftner to taste thereof again. Because of the savour of the good Ointment, therefore do the Virgins love thee. O taste therefore often, and see how good the Lord is, saith David. This is the Commandment of Christ himself, Do this in remembrance of me, and in doing this thou shalt shew thy self best mindful and thankful for his death. For as often as thou shalt eat this bread and drink this blood, ye shall shew the Lord's Death until he come. And let this be the chief End whereunto both thy receiving and living tendeth; that thou mayest be a holy Christian, zealous of good works, purged from sin, to live soberly, righteously, and godly in this present world; that thou mayst be acceptable to God, profitable to thy Brethren, and comfortable unto thine own Soul.

Thus far of the manner of glorifying God in thy self.

Now followeth the Practice of Piety in glorifying God in the time of sickness, and when thou art called to die in the Lord.

AS soon as thou perceivest thy self to be visited with any sickness, meditate with thy self.

1. That misery cometh not out of the dust; neither doth affliction spring out of the earth. Sickness comes not by hap or chance (as the Philistines supposed that their Mice and Hemoroids came) but from man's wickedness, which as sparks break-
eth

Tit. 2. 13.
14.

Job. 5. 6.

1 Sam. 6. 9.

Lam. 3. 29.
Psal. 107.
17.

Ecc. 10. 4.

2 Chro. 15. 4.

Mat. 6. 6.
Psal. 4. 4.
Lam. 3. 40.
Josh. 7. 36.

keth out, *Man suffereth* (saith *Jeremy*) *for his sins*; *Fools* (saith *David*) *by reason of their transgressions, and because of their iniquities are afflicted.* As therefore *Solomon* adviseth a man to carry himself toward an earthly Prince. *If the spirit of him that ruleth rise up against thee, leave not thy place; for gentleness pacifieth great sins; so counsel I thee to deal with the Prince of Princes: If the Spirit of him that ruleth Heaven and Earth rise up against thee, let not thy heart despair: for Repentance pacifieth great sins. And who-soever returneth in his affliction to the Lord God of Israel, and seeks him, he will be found of him.*

2. Shut to thy Chamber-door: *Examine thine own heart upon thy bed; Search and try thy ways.* Search as diligently for thy capital sin, as *Joshua* did for *Achan's*, till thou findest it. For albeit God, when he beginneth to chasten his Children, hath respect to all their sins; yet when his anger is incensed, he chiefly taketh occasion to chasten, and enter with them into judgment, for some one grievous sin, wherein they have lived without repentance.

3. When thou hast thus considered all thy sins, put thy self before the Judgment-seat of God, as a Felon or Murderer standing at the Bar of an earthly Judge, and with grief and sorrow of heart confess unto God all thy known, sins, especially thy capital Offences where-

where with God is chiefly displeased; Lay them open with all the circumstances of the time, place, and manner how they were committed, as may most serve to aggravate the heinousness of thy sins, and to shew the contrition of thy heart for the same. Lift up thine hand, and acknowledge thy self before the Righteous Judge of Heaven and Earth guilty of eternal death and damnation, for those thy heinous sins and transgressions. And having thus *accused* and judged thy self, cast down thy self before the footstool of his Throne of Grace, assuring thy self, that whatsoever the King of *Israel* be, yet the God of *Israel* is a merciful God; and cry unto him from a penitent and faithful heart for mercy and forgiveness, as eagerly and earnestly as ever thou knewest a Malefactor, being to receive his Sentence, crying unto the Judge for favour and pardon; vowing amendment of life; and (by the assistance of his Grace) never to commit the like sin any more. All which thou mayst do in these or the like words.

Prov. 28. 32.

Psalms 99. 5
Heb. 4. 20.

Kings 20.
31.

A Prayer when one begins to be sick.

O Most Righteous Judge, yet in *Jesus Christ* my gracious Father, I wretched Sinner do here return unto thee (though driven with pain and sickness) like the *Prodigal Child* with want and hunger. I acknowledge that this sickness and pain comes not by blind chance

or

Job. 3. 35.

Heb. 3. 2.

or fortune, but thy Divine Providence and special appointment. It is the work of thy heavy hand, which my sins have justly deserved; and the *things that I feared, are now fallen upon me*. Yet do I perceive that in *wrath thou remembrest mercy*; when I consider how many and how heinous are my sins, and how few and easie are thy corrections. Thou mightest have stricken me with some fearful and sudden Death, whereby I should not have had either time or space to have called upon thee for grace and mercy; and so I should have perished in my sins, and have been for ever condemned in Hell.

But thou, O Lord, vifitest me with such a fatherly Chastisement, as thou usest to visit thy dearest Children whom thou best lovest, give me, (by this sickness) both warning and time to repent, and to sue unto thee for grace and pardon. I take not therefore, O Lord, this thy visitation as any sign of thy wrath and hatred, but as an assured pledg and token of thy favour and loving kindness, whereby thou dost with thy temporal Judgments draw me to judg my self, and to repent of my wicked life, *that I should not be condemned with the godless and unrepenting World*. For thy holy Word, assures me, *that whom thou lovest thou thus chastenest*; and that *thou scourgest every Son that thou receivest*. That if I endure thy chastening, *thou offereest thy self unto me as unto a Son*, and that *all that continue*

1 Cor. 11.

13.

Heb. 12. 6,

7. &c.

in sin, and yet escape without correction (whereof all thy Children are partakers) are bastards and not Sons: and that thou chastenest me for my profit, that I may be a partaker of thy holiness. O Lord, how full of goodness is thy Nature, that hast dealt with me so graciously in the time of my health and prosperity: and now being provoked by my sins and unthankfulness, hast such fatherly and profitable ends in inflicting upon me this sickness and correction.

I confess, O Lord that thou dost justly afflict my body with sickness, for my Soul was sick before of a long Prosperity, and surfeited with ease, peace, plenty, and fulness of bread. And now, O Lord, I lament and mourn for my sins, I acknowledge my Wickedness, and my iniquities are always in thy sight. Oh, what a wretched Sinner am I, void of all goodness by Nature, and full of evil by sinful Custom! Oh, what a world of sin have I committed against thee, whilst thy long suffering expected my Conversion, and thy blessings wooed me to repentance! Yet, O my God, seeing it is thy property more to respect the goodness of thine own Nature than the deserts of sinners, I beseech thee, O Father, for thy Son Jesus Christ his sake, and for the merits of that all saving Death, which he hath voluntarily suffered for all which believe in him, have mercy upon me, according to the multitude of thy mercies; turn thy face away

Ezek. 16. 9.

Psalms 51. 1.
Verse 11.

Psaln 25. 7.

Hos 14. 4.

Here
name that
sin which
troubleth
thy Con-
science.

Mark 3. 13.

away from my sins, and blot out all mine iniquities, cast me not out of thy presence neither reward me according to my deserts For if thou dost reject me, who will receive me? or who will succor me, if thou dost forsake me? But thou O Lord art the helper of the helpless, and in thee the Fatherless findeth mercy; for though my sins be exceeding great, yet thy mercy, O Lord far exceedeth them all; neither can I omit so many as thy Grace can remit and pardon. Wash therefore, O Christ, my sins with the virtue of thy precious Blood, especially those sins which from a penitent heart I have confessed unto thee: but chiefly, O Lord, for Christ his sake forgive me, (a) &c. And seeing that of thy love thou didst lay down thy life for my ransom, when I was thine enemy; Oh, save now the price of thine own blood; when it shall cost thee but a smile upon me, or a gracious appearance in thy Father's sight for my behalf. Reconcile me once again, O mercifull Mediator, unto thy Father; for though there be nothing in me that can please him, yet I know that in thee and for thy sake he is well pleased with all whom thou acceptest and lovest. And if it be thy blessed will, remove this sickness from me, and restore me to my former health again, that I may live longer to set forth thy Glory, and to be a comfort to my Friends which depend upon me; and procure to my self a more settled

led assurance of that heavenly inheritance which thou hast prepared for me. And then, Lord, thou shalt see how religiously and wisely I shall redeem the time which heretofore I have so lewdly and prophanely spent. And to the end, that I may the sooner and easier be delivered from this pain and sickness, direct me, O Lord, I beseech thee by thy divine Providence, to such a Physician and helper, as that (by thy blessing upon the means) I may recover my former health and welfare again. And, good Lord, vouchsafe *that as thou hast sent this sickness upon me, so thou wouldst likewise be pleased to send thy Holy Spirit into my heart, whereby this present sickness may be sanctified unto me, that I may use it as in thy School, wherein I may learn to know the greatness of my misery, and the riches of thy mercy; that I may be so humbled at the one, that I despair not of the other; and that I may so renounce all confidence of help in my self, or in any other Creature, that I may only put the whole rest of my salvation in thy all-sufficient merits. And forasmuch as thou knowest, Lord, how weak a Vessel I am, full of frailty and imperfections: and that by Nature I am angry and froward under every Cross and Affliction; O Lord, who art the giver of all good gifts, arm me with patience to endure thy blessed will and pleasure; and of thy mercy lay no more upon me than*

Thef. 2. 26

James 1. 17.
John 4. 27.

1 Cor. 10. 13.

I shall be able to endure and suffer. Give me grace to behave my self in all patience, love and meekness, unto those *that* shall come and visit me: *that* I may thankfully receive, and willingly embrace all good counsels and consolations from them; and they may likewise see in me such good examples of *patience*, and hear from me such godly lessons of *comfort*, as may be arguments of my Christian Faith and Profession, and instructions unto them how to behave themselves when it shall please thee to visit them with the like affliction or sickness; I know, O Lord, I have deserved to die; and I desire no longer to live than to amend my wicked life, and in some better measure to set forth thy Glory. Therefore, O Father, if it be thy blessed will, restore me to health again, and grant me a longer life. But if thou hast according

Psalm 31. 5.

to thy eternal Decree appointed by this sickness to call for me out of this transitory Life, I resign myself into thy hands and holy pleasure; thy blessed will be done; whether it be by life or by death. Only I beseech thee of thy mercy forgive me all my sins, and prepare my poor Soul, ~~that~~ by a true Faith and unfeigned Repentance, she may be ready against the time that thou shalt call for her out of my sick and sinful body. O heavenly Father, who art the hearer of Prayers hear thou in Heaven this my Prayer, and in this extremity grant me these requests; not

Psalm 65. 2.

2 Kings 39.

8.

for any *worthiness* that is in me, but for the merits of thy beloved Son *Jesus* my only Saviour and Mediator; for whose sake thou hast promised to hear us, and to grant *whatsoever we shall ask of thee in his Name*. In his Name therefore, and in his own words, I conclude this my imperfect Prayer, saying, *Our Father who art in Heaven, Hallowed be thy Name, &c.*

Having thus reconciled thy self to God in Christ;

1. Let thy next care be to set thy House in order, as *Esay* advised King *Ezekias*, making thy last *Will* and *Testament* (if it be not already made.) If it be made, then peruse it, confirm it, and for avoiding all doubts and contention, publish it before Witnesses, that (if God call for thee out of this life) it may stand in force and unalterable, as thy last *Will* and *Testament*, and so deliver it locked, or sealed up in some Box, to the keeping of a faithful Friend, in the presence of honest Witnesses.

2. But in making thy *Testament*, take a Religious Divine's advice, how to bestow thy *Benevolence*, and some honest Lawyer's council to continue it according to Law.

Dispatch this before thy sickness doth increase, and thy memory decay: lest otherwise thy *Testament* prove a document, and to be another Mans fancy rather than thy *Will*.

3. To prevent many inconveniencies,

R

let

let me recommend to thy discretion two things :

1. If God hath blessed thee with any competent state of wealth, make thy *Will* in thy *health-time*. It will never put thee *farther* from thy goods, nor hasten thee *sooner* to thy Death : but it will be a greater ease to thy *mind*, in freeing thee from a great *trouble* when thou shalt have most need of *quiet*. For when thy *House* is set in order, thou shalt be better enabled to set thy *Soul* in order, and to dispose of thy Journey towards God.

2. If thou hast Children, give to every one of them a Portion, according to thy *ability*, and in thy life-time ; that thy life may seem an ease, and not a *yoke* unto them ; yet so give, as that the Children may still be beholden unto thee, and not *thou unto them*. But if thou keep all in thy hands whilst thou livest, they may thank *Earth*, and not *thee* for the portion that thou leavest them. If thou hast no Children, and the Lord hath blest thee with a great portion of the goods of this World, and if thou meanest to bestow them upon any *charitable* or pious uses, put not over that *good work* to the trust of others, seeing thou seest how most of other mens *Executors* prove almost *Executioners*. And if Friends be so unfaithful in a man's *life*, how much greater cause hast thou to distrust their fidelity after thy *death*? Lamentable experience sheweth how many *dead mens Wills* have of late
either

either been quite *concealed*, and utterly overthrown, or by cavils and quirks of Law *frustrated* and *altered*: whereas by the Law of God the Will of the Dead should not be *violated*: but all his godly intentions conscionably performed and fulfilled, as in the sight of God, who in the *Day* of the *Resurrection* will be a *just Judge* both of the *quick* and *dead*. And if any thing should hap in his Will to be *ambiguous* or *doubtful*, it should be (a) *construed* as it might come nearest to the honor of God and the *honest intentions* of the *Testator*. But let the *vengeance* due to such unchristian deeds light on the *Actors* that do them, not on the *Kingdom* wherein they are suffered to be done. And let other *Rich men* be warned by such wretched examples not to (b) *marry* their minds to their Money, as that they will do no good with their *goods* till Death divorceth them. Considering therefore the *shortness* of thine own life, and the *uncertainty* of others *just dealing* after thy death, in these *unjust days*: Let me advise thee (whom God hath blessed with *ability* and an *intent* to do good) to become in thy *life-time* thine own *administrator*: make thine own hands thine *Executors*, and thine own eyes thy *Overseers*; cause thy *Lanthorn* to give her light *before thee*, and not *behind thee*: give *God the glory*, and thou shalt receive of him in *due time* the *reward* which of his grace and mercy he hath promised to thy *good works*.

Gal. 3. 15.
Heb. 9. 17.
2 Cor. 5. 10.
Eccl. 12. 14.
Rom. 2. 15.
1 Cor. 4. 5.
Acts 7. 31.
32.

a Volunt
testatoris
magis inspi-
cienda est
quam verba
I. cum vira
lect, fani. C.
de fide, cum
ff. ad leg.
Fal. ff. ad
Trebel. ubi
lect. te rogo.
b Matrimo-
nium inter
Aurum &
Arcam di-
vortium in-
ter Deum &
Animam.
Aug. Felix
quam faci-
unt aliena
pericula
cautum.

Col. 6. 9.

Mat. 10. 42.

Mark. 9. 41

Mat. 25. 41.

Luke 24. 11.

& 18. 27. 4.

1 Cor. 15.

Apoc. 14. 58.

Job. 14. 13.

Job 33. 5.

2 King 11.

20. 7. 5

2 Kin

8. 10. 55. 7.

John

2 Kings. 7.

2, 3. 881.

Lev. 20. 6.

Deut. 18. 13.

&c.

1 Thel. 2. 10.

Lev. 19. 3.

2 Chr. 16. 22.

4. Having thus set thy House and Soul in order (if the determined number of thy days be not expired) God will either have mercy upon thee, and say, *Spare him* (Oh killing Malady) *that he go not down into the pit ; for I have received reconciliation ;* or else, his fatherly providence will direct thee to such a *Physician*, and to such *means*, as that by his blessing upon their endeavour thou shalt recover, and be restored to thy former health again. But in any wise take heed that thou, nor none for thee, send unto *Sorcerers, Wizards, Charmers* or *Chanters*, for help : for this were to leave the God of *Israel*, and to go to *Baalzebub* the God of *Ekron* for help, as did wicked *Ahaziah*, and to break thy Vow which thou hast made with the blessed *Trinity* in thy Baptism : and be sure that God will never give a blessing by those means which he hath accursed ; but if he permit Satan to *cure thy Body*, fear lest it tend to the damnation of thy *Soul*. Thou art tried : beware.

5. When thou hast sent for the *Physician*, take heed that thou put not thy trust rather in the *Physician* than in the *Lord*, as *Asa* did, of whom it is said, *that he sought not the Lord in his Disease, but to the Physician* : which is a kind of Idolatry, that will increase the *Lord's* anger, and make the *Physick* received uneffectual. Use therefore the *Physician* as *God's* instrument, and *Physick* as *God's* means. And seeing it is not lawful without Prayer to use

use ordinary food, 1 Tim 4. 4. much less extraordinary Physick (whose good effect depends upon the blessing of God) before thou takest thy physick, pray therefore heartily unto God to bless it unto thy use, in these or the like words.

A Prayer before taking of Physick.

O Merciful Father, who art the Lord of health, and of sickness, of life, and of death, who killest and makest alive, who bringest down to the Grave, and raisest up again: I come unto thee as to the only Physician, who canst cure my Soul from sin, and my Body from sickness; I desire neither Life nor Death, but refer my self to thy most holy will. For, *though we must needs die, and being dead, our lives are as water spilt on the ground, which cannot be gathered up again:* yet hath thy gracious providence (whilst life remaineth) appointed means which thou wilt have thy Children to use; and by the lawful use thereof) to expect thy blessing upon thine own means, to the curing of the sickness, and restitution of their health. And now, O Lord, in this my necessity, I have according to thine Ordinance, sent for thy Servant (the Physician) who hath prepared for me this Physick, which I receive as means sent from thy Fatherly hand: I beseech thee therefore, that as by thy blessing on a lump of dry figs, thou didst heal Ezeekiah's sore, that he recovered: and by seven times washing in the

Isa. 1. 5, 7.
Jer. 8. 22.

2 Sam. 2. 6.

1 Sam. 14.

Isa. 38. 21.

John 9. 6, 7.

Mat. 8 15.

Mat. 9.
10, &c.

John 14.

river of *Jordan* didst cleanse *Naaman* the Syrian of his Leprosie, and didst restore the man that was *blind* from his birth by anointing his Eyes with Clay and Spittle, sending him to wash in the Pool of *Sillem*: and by touching the hand of *Peter's Wives Mother*, didst cure her of her Fever; and didst restore the Woman that touched the hem of thy Garment from her bloody issue: So it would please thee of thine infinite goodness and mercy, to sanctifie this Physick to my use, and to give such a blessing unto it, that it may (if it be thine will and pleasure) remove this my sickness and pain, and restore me to health and strength again. But if the number of those dayes which thou hast appointed for me to live in this Vale of Misery, be at an end; and that thou hast sent this sickness as thy Messenger to call me out of this mortal life, then Lord let thy blessed will be done; for I submit my will to thy most holy pleasure. Only I beseech thee increase my faith and patience, and let thy grace and mercy be never wanting unto me, but in the midst of all extremities assist me with thy holy Spirit, that I may willingly and chearfully resign up my Soul (the price of thy own Blood) into thy most gracious hands and custody. Grant this, O Father, for *Jesus Christ* his sake, to whom with thee, and the Holy Ghost, be all honor and glory both now and evermore. Amen.

Medi-

Meditations for the Sick.

WHilst thy sickness remaineth, use often (for thy comfort) these few *Meditations* taken from the *Ends* wherefore God sendeth afflictions to his Children. Those are ten :

1. That by afflictions God may not only (*a*) correct our *sins* past, but also work in us a deeper loathing of our natural *corruption*, and so prevent us from falling into many other sins which otherwise we would commit : like a good *Father*, who suffers his tender *Babe* to scorch his Finger in a *Candle*, who may the rather learn to beware of falling into a *greater sin* : So the *Child of God* may say with *David*, *It is good for me that I have been afflicted, that I may learn thy statutes*; for *before I was afflicted I went astray, but now I keep thy Word*. And indeed (saith *St. Paul*) *we are chastened of the Lord, because we should not be condemned with the world*. With one *Cross* God maketh *two Cures*: the *chastisement* of sins past, and *prevention* of sins to come. For though the eternal punishment of sin (as it proceedeth from *Justice*) is fully pardoned in the *Sacrifice* of *Christ*, yet we are not (without serious judging of our selves-) exempted from the temporal chastisement of sin: for this proceedeth only from the love of God, for our good. And this is the reason that when *Nathan* told *David*, from the Lord, *that his sins were forgiven*, yet that

R 4

Deus suos
percutit ut
emendat.
Hier. com.
in Isa. 1. 6.
Deus calamitates in-
fligit, non
extinguere,
sed casti-
gare nos cu-
piens.
Aasil. serm.
3. in divites.
Psal. 119. 69.
1 Cor. 11.
32.
2. Sam. 1. 2.
10.

Verse 15.

the Sword (of chastisement) *should not depart from his house, and that his Child should surely die.* For God, like a skilful Physician, seeing the Soul to be *poisoned* with the settling of sin, and knowing that the *reigning* of the *flesh* will prove the ruine of the *Spirit*, ministreth the bitter Pill of affliction, whereby the reliques of sin are purged, and the Soul more soundly cured; the *flesh* is subdued, and the *Spirit* is sanctified. Oh the odiousness of sin, which caused God to chasten so severely his Children, whom otherwise he loveth so dearly.

Heb. 12. 6,
7, 8.

Ad mala
servantur
non mori-
tura mali
1 Sam. 2. 35.
Namque
favor nimis
non est
favor, iras-
sed ingens.
At favor in
magnosape
dolore laet.
Basil. Anch.
acr.

2. God sendeth affliction to seal unto us our *Adoption*; for every Child whom God loveth he correcteth. And he is a Bastard that is not corrected. Yea it is a sure note, that where God seeth sin and finites not, there he detests and loves not. Therefore it is said that (a) he suffered the wicked sons of *Ely* to continue in their sin without correction because the Lord would slay them. On the (b) other side, here is no surer token of God's fatherly love and care, than to be corrected with some Cross, as oft as we commit any sinful crime. Affliction therefore is a seal of *Adoption*, no sign of *Reprobation*. For the purest Corn is cleanest fanned; the finest Gold is ofttest tried, and the sweetest Grape is hardest pressed, and the truest Christian heaviest crossed.

2. God sendeth affliction to *wear* our hearts from too much loving this world and worldly vanities: and to cause us the more

more earnestly to desire and long for
(a) *Eternal life*. For as the Children of *Israel*
(had they not been ill-treated in *Egypt*)
would never have been so willing to go
towards *Canaan*: so (were it not for the
crosses and afflictions of this life) God's
Children would not so heartily long, and
willingly desire for the Kingdom of Hea-
ven. For, we see many *Epicures* that
would be content to forego Heaven, on
condition that they might still enjoy their
earthly pleasures; and (having never
tasted the joys of a better) how loth-
are they to depart this life? whereas
the (b) *Apostle* (that saw Heavens glory)
tells us, that there is no more compariso-
betwixt the joys of *eternal life*, and the
pleasures of this world, than there is be-
twixt the filthiest dung and the pleasantest
Meat; or betwixt the stinkiest *Dung-
hill*, and the fairest *Bed-chamber*. As
therefore a loving Nurse puts *Wormwood*
or *Mustard* on the Breasts, to make the
Child rather to forsake the *Dug*, so
God mixeth sometimes afflictions with
the pleasure and prosperity of this life, lest
(like the Children of this generation)
they should forget God, and fall into too
much love of this present evil world; and
so by *Riches* grow proud; by *Fame* insolent,
by *Liberty* wanton; and spurn with their heel
against the Lord, when they wax fat. But if
God's Children love not the World so well
when (like a curst *Step-mother*) she mis-
quibusdam tentationibus reprimuntur. Buch. in 1. Reg.

a Crebris
tribulatio-
nibus Ecc
siam suam
Dominus
exercent:
ne si cum
temporalia
forte pro-
spere cur-
rant, inco-
latu presen-
tis exilii
delectata,
minis coele-
stem patri-
am suspiret.
Bela in
Cant.
Mundanus
affectus pre-
sentia amat,
temporalia
cumulat,
spiritualia
negligit, &
cum totis
se spargit in
imis, nil po-
test amare
de summis.
Justin. Pa-
triarch. de
disc. monast.
cap. 14.
b 2 Cor. 12.
Phil. 3. 8.
Ne sancti
viri aliqua
elatione in
hac vita su-
perbiant,
Deut. 3. 29.

1. Pet. 1. 7.

Utrique
purgati &
ab admix-
tioni vicio-
rum carna-
lium defe-
cati splen-
deant, exa-
minate in-
nocentie
charitate,
Hilar. in.
Psal. 6.

Schola-
erum, scho-
la. lucis
Gubernator
in tempesta-
te dignosci-
tur, in acie
miles pro-
banur, de-
licata iacta-
tio est, cum
periculum
non est:
constitatio
in adversis,
probatio est
veritatis.

Eyp. Ser. 4.
de immo.
Job. 48. 11.

seth and strikes us, how should we love this Harlot if she smiled upon us, and stroked us, as she doth her own wordly Brats.) Thus doth God (like a wife and loving Father) embitter with Crosses the pleasures of this life to his Children, that finding in the earthly estate no true and permanent joys) they may sigh and long for Eternal life, where firm and everlasting joys are to be found.

4. By Affliction and Sickness God exerciseth his Children, and the Graces which he bestoweth upon them. He refineth and trieth their faith, as the Goldsmith doth his Gold in the (a) Furnace, to make it shine more glistening and bright; he stirreth us up to pray more diligently and zealously, and proverth what patience we have learned all this while in his (b) School. The like experience he maketh of our Hope, Love, and all the rest of our Christian Virtues: which without this Trial, would rust like Iron unexercised, or corrupt like standing waters, that either have no current, or else are not poured from Vessel to Vessel, whose taste remaineth, and whose scent is not changed. And rather than a man should keep still the scent of his corrupt nature to damnation, who would not wish to be changed from state to state, by crosses and sickness, to salvation? For as the Camomile which is trodden groweth best, and smelleth most fragrant; and as the Fish is sweetest that lives in the saltiest waters, so those Souls are

are most precious unto Christ; who are most exercised and afflicted with his Cross.

5. God sendeth afflictions to demonstrate unto the World the trueness of his Childrens love and service. Every Hypocrite will serve God whilst he prospereth and blesseth him, as the Devil falsely accuseth *Job* to have done; but who (save his loving Christ) will love and serve him in adversity, when God seemeth to be angry and displeased with him? yea and cleave unto him most inseparably, when he seemeth (with the greatest frown and disgrace) to reject a man, and to cast him out of his favour; yea, when he seemeth to wound and kill as an enemy, yea then to say with *Job*: *Though thou, Lord, kill me, yet will I put my trust in thee.* The loving and serving of God, is trusting in his mercy in the time of our correction and misery, is the truest note of an *unfeigned Child and Servant of the Lord.*

6. Sanctified affliction is a singular help to further our true conversion, and to drive us home by repentance to our heavenly Father. *In their affliction* (saith the Lord) *they will seek me diligently.* Egypt's burden, made *Israel* cry unto God, *David's* troubles made him pray, *Hezekiah's* sickness made him to weep, and misery drove the *Prodigal Child* to return and sue for his Fathers grace and mercy; yea, we read of many in the Gospel that (by sicknesses and afflictions) were driven to come unto Christ, who if they had health and pro-

spair)

Job 1. 9, 10.

Job 13. 15.

Hos. 5. 15.

Ezek. 3. 7.

Psal. 86. 7.

Isa. 38. 2, 3.

Luke. 15. 15.

Deus non
delectatur
poenis no-
stris, sed
confessio-
nem querit
erroris. Alb.
in Psalm 4.
Penitent.

Heb. 13. 3.

Heb. 4. 23.
& 2. 18. &
5. 8, 9.

spirit , as others) would have (like o-
thers) neglected or contemned their Sa-
viour, and never have sought unto him for
his saving health and grace. For as the
Ark of Noah, the higher it was tossed with
the *Flood* , the nearer it mounted towards
Heaven : so the sanctified Soul , the more
it is exercised with affliction , the nearer
it is lifted towards God : Oh blessed is
that *Cross* that draweth a Sinner to (a) come
(upon the knees of his heart) unto *Christ* ,
to confess his own misery , and to implore
his endless mercy ! Oh blessed aye blessed
be that *Christ* , that never refuseth the Sin-
ner that cometh unto him , though wea-
ther-driven by affliction and misery.

7. Affliction worketh in us pity and
compassion towards our fellow-brethren
that be in distress and misery ; whereby
we learn to have a fellow-feeling of their
Calamities , and to condole their estate ,
as if we suffered with them. And for this
cause *Christ* himself would suffer , and
be tempted in all things like unto us (sin-
only excepted) *that he might be a merciful
High Priest , touched with the feeling of our
infirmities*. For none can so heartily be-
moan the misery of another , as he who
first suffered *himself* the same affliction :
Hereunto a Sinner in misery may boldly
say unto *Christ*.

Non ignare mali miseris succurrere, christe.
Our frailty sith (O *Christ*) thou didst
perceive.

Condole our state , who still in frailty
live. —

8. God

8. God useth our sicknesses and afflictions, as means and examples both to (a) *manifest* unto others the faith and virtues which he hath bestowed upon us, as also to strengthen those who have not received so great a *measure of Faith* as we. For there can be no greater encouragment to a weak *Christian*, than to behold a *true Professor* (in the *extreamest* sickness of his *Body*) supported with greater patience and consolation in his *Soul*. And the comfortable and blessed departure of such a man will arm him against the fear of death, and assure him that *the hope of the godly is a far more precious thing than that flesh and blood can understand, or mortal eyes behold in the vale of misery*. And were it not that we did see many of those whom we know to be the undoubted Children of God, to have endured such afflictions and calamities, before us; the greatness of the miseries and crosses which oft-times we endure, would make us doubt whether we be the Children of God or no. And to this purpose St. James faith, *God made Job and the Prophets an example of suffering adversity, and of long patience*.

9. By Affliction God makes us conformable to the *Image of Christ his Son*, who being the *Captain of our salvation*, was made perfect through sufferings. And therefore he first bare the Cross in *shame*, before he was crowned with *Glory*; and did

■ Sicut
Deus ju-
stum inci-
dere in cala-
mitates ut
virtutem
quæ in illo
latabat, ali-
is palam
manifestam-
que faciat.
Damasc. lib.
21. de Orth.
c. 20.

Rom. 8. 18.
1 Pet. 4. 14.
Heb. 2. 7.
Mat. 17. 34.
Luke 24. 42.
Favor post
mella gusta.
Tert. lib. de
Coron. mi-
lit. c. 24.
Psalm 24. 7.
James 5. 11.

a Deus non
delectatur
poenis no-
stris, sed
confessio-
nem querit
erroris. Alb.
in Psalm 4.
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live. —

8. God

8. God useth our sicknesses and afflictions, as means and examples both to (a) *manifest* unto others the faith and virtues which he hath bestowed upon us, as also to strengthen those who have not received so great a *measure of Faith* as we. For there can be no greater encouragment to a weak *Christian*, than to behold a *true Professor* (in the *extreamest* sickness of his *Body*) supported with greater patience and consolation in his *Soul*. And the comfortable and blessed departure of such a man will arm him against the fear of death, and assure him that *the hope of the godly is a far more precious thing than that flesh and blood can understand, or mortal eyes behold in the vale of misery*. And were it not that we did see many of those whom we know to be the undoubted Children of God, to have endured such afflictions and calamities, before us; the greatness of the miseries and crosses which oft-times we endure, would make us doubt whether we be the Children of God or no. And to this purpose St. James saith, *God made Job and the Prophets an example of suffering adversity, and of long patience*.

9. By Affliction God makes us conformable to the *Image of Christ his Son*, who being the *Captain of our salvation*, was made perfect through sufferings. And therefore he first bare the Cross in *shame*, before he was crowned with *Glory*; and did

¶ Sicut
Deus ju-
stum inci-
dere in cala-
mitates ut
virtutem
quæ in illo
latabat, ali-
is palam
manifestam-
que faciat.
Damasc. lib.
21. de Orth.
c. 20.

Rom. 8. 18.
1 Pet. 4. 14.
Heb. 3. 7.
Mat. 17. 34.
Luke 24. 42.
Favor post
mella gusta.
Tert. lib. de
Coron. mi-
lit. c. 24.
Psalm 24. 7.
James 5. 11.

1 Tim. 4. 7. 8.

Apoc. 3. 21.

Apoc. 2. 17.
18.

Phil. 3. 21.

Ideo ten-
tantur fan-
cti ut ipsi se
agnoscant.
Primas.Esse se mag-
narum virum
homo crede-
ret, si nullum
unquam ea-
rundem vi-
rium defe-
ctum senti-
ret. Greg.1. 2. Mo-
ral. Joh.

Psal. 130. 3.

a In his quæ
patimur,
nullum con-
tra Deum
murmur
cordi nostro
subrepat,
quia ad quid
hoc Creator
noster ope-
rator igno-
rum est.

Gr. ep. 32.

John 9. 3.

John 11. 4.

didst first taste *Gall* before he did eat the *Honey-comb*: and was first *derided King of the Jews*, by the Souldiers in the *High Priest's Hall*; be fore he was *saluted King of Glory* by the *Angels* in his *Father's Court*. And the more lively our *Heavenly Father* shall perceive the *Image* of his *natural Son* to appear in us, the better he will love us; and when we have, for a time born his *likeness* in his *sufferings*, and *fought and overcome*, we shall be crowned by *Christ*, and with *Christ* sit on his *Throne*, and of *Christ* receive the *precious white Stone*, and *Morning Star*, that shall make us *shine* like *Christ* for ever in his *Glory*.

10. Lastly, That the godly may be humbled in respect of their own estate and misery; and God glorified by delivering them out of their Troubles and Afflictions, when they call upon him for his help and succour. For though that there be no man so pure, but if the Lord will *straightly mark iniquities*, he shall find in him just cause to punish him for his sin: yet the Lord in mercy doth(a) not always in the affliction of his Children respect their sins, but sometimes layeth afflictions and crosses upon them for his glories sake. Thus our Saviour Christ told his Disciples, That *the man was not born blind for his own or his Parents sins*, but that the *work of God should be shewed on him*. So he told them likewise that *Lazarus's sickness was not unto the Death*, but for the *glory*

glory of God. Oh the unspeakable goodness of God which turneth those afflictions, which are the shame and punishment due to our sins, to be the subject of his honor and glory.

These are the blessed and profitable Ends wherefore God sendeth sickness and affliction upon his Children, whereby it may plainly appear, that afflictions are not signs either of God's hatred, or of our reprobation; but rather tokens and pledges of his fatherly love unto his Children whom he loveth, and therefore chasteneth them in this life; where upon Repentance there remains hope of pardon; rather than to refer the punishment to that life, where there is no hope of pardon, nor end of punishment. For this cause, the Christians in the

(a) *Primitive Church* were wont to give God great thanks for afflicting them in this life. So the Apostles *rejoyced that they were counted worthy to suffer for Christ's Name*, Acts 5. 41. And the *Christian Hebrews suffered with joy the spoiling of their goods, knowing that they had in Heaven a better and an enduring substance*, Heb. 10. 34. And in respect of those holy Ends the Apostle saith, *That though no affliction for the present seemeth joyous but grievous; yet, afterwards it bringeth forth the quiet fruits of righteousness to them who are already exercised*. Pray therefore heartily, that as God hath sent unto thee this sickness, so it would please him to come himself unto

a Cum vexamur ac premimur, tum maximas gratias agimus indulgentissimo patri, quod corruptelam nostram non patitur longius procedere, sed planis ac verberibus emendat. Lact. lib. 6. Chap. 23. Heb. 12. 11.

unto thee with thy sickness; by teaching thee to make these sanctified uses of it for which he hath inflicted the same upon thee.

*Meditations for one that is recovered
from Sickness.*

IF God hath in his mercy heard thy Prayers, and restored thee to thy health again, consider with thy self.

1. That thou hast now received from God, as it were, *another Life*; Sound it therefore to the honor of God, in *newness of life*. Let thy Sin die with thy *sickness*: but live thou by grace to *holiness*.

2. Be not the more *secure*, that thou art restored to *health*, neither insult in thy self, that thou hast escaped Death, but think rather, that God (seeing how unprepared thou wast) hath of his mercy heard thy Prayer, spared thee, and given thee some little longer time of respite, that thou mayst both amend thy life, and put thy self in a better readiness against the time that he shall call for thee without further delay, out of this world. For though thou hast escaped this, it may be thou shalt not escape the *next sickness*.

3. Consider how fearful a reckoning thou hadst made before the Judgment-seat of God, by this time, if thou hadst died of this Sickness: spend therefore the time that remains, so, as that thou

thou mayst be able to make a more chearful account of thy life, when it must be expired indeed.

4. Put not far off the day of Death thou knowest not for all this how near it is at hand, and (being so fairly warned), be wiser. For if thou be taken unprovided the next time, thy excuse will be less, and thy judgment greater.

5. Remember that thou hast vowed amendment and newness of life. Thou hast vowed a vow to God, defer not to pay it, for he delighteth not in fools; pay therefore that thou hast vowed. The unclean Spirit is cast out; O let him not re-enter with seven worse than himself. Thou hast sighed out the groans of Contrition, and hast wept the tears of Repentance; thou art washed in the Pool of Bethesda, streaming with five bloody Wounds, not of a troubling Angel, but of the Angel of Gods presence troubled with the wrath due to thy sins; who descended into Hell, to restore thee to saving health and Heaven. Return not now, with the Dog, to thine own vomit, nor like the washed Sow to wallow again in the mire of thy former sins and uncleanness; lest being entangled and overcome again with the filthiness of sin (which now thou hast escaped) thy latter end prove worse than thy first beginning. Twice therefore doth our Saviour Christ give the same cautionary warning to healed Sinners. First, to the Man cured

Eccl. 5. 3.

Mar. 1. 43.
&c.

John 4. 24.
Isa. 63. 9.
Luke 4. 33.

2 Pet. 2. 20,
21.

of

John 5. 14.

John. 8. 12.

1 Pet. 4. 4.

Psal. 90. 12.

of his 38 years disease; *Behold thou art made whole; sin no more, lest a worse thing fall upon thee*: Secondly, The Woman taken in Adultery; *Neither do I condemn thee: Go thy way and sin no more*. Teaching us, how dangerous a thing it is to *relapse and fall again* into the former excess of sin. Take heed therefore unto thy wayes: and pray for Grace, that *thou mayst apply thy heart to Wisdom*, during that *small number of days* which yet *remains* behind. And for thy present mercy and health received, imitate the *thankful Leper*, and return God this, or the like Thanksgiving.

A Thanksgiving to be said of one that is recovered from Sickness.

1 Sam. 2. 6.

O Gracious and merciful Father, who art the Lord of Health and Sickness, of Life and Death, *who killest, and makest alive: who bringest down to the Grave, and raisest up again*; who art the only preserver of all those that trust in thee; I thy poor and unworthy Servant, having now (by experience of my painful sickness) felt the *grievousness* of misery due unto *sin*, and the *greatness* of thy mercy in forgiving Sinners, and preceiving with a fatherly *compassion* thou hast heard my Prayers, and restored me to my health and strength again, do here (upon my bended knees of my heart) return (with the *thankful Leper*) to acknowledg thee alone to be the God

of

of my health and salvation, and to give thee the praise and glory for my strength and deliverance out of that grievous Disease and Malady; and for this turning my mourning into Mirth, my sickness into Health, and my death into Life. My sins deserved punishment, and thou hast corrected me, but *hast not given me over unto Death.* (a) I looked (from the day to the night) when thou wouldst make an end of me: I did chatter like a Crane, or a Swallow. I mourned (as a Dove) when the bitterness of sickness oppressed me: I lifted up mine eyes to thee, O Lord, and thou didst comfort me for thou didst cast all my sins behind thy back, and didst deliver my Soul from the pit of corruption; and when I found no help in myself, or in any other creature (saying I am deprived of the residue of my years, I shall see man no more among the Inhabitants of the World) thou didst then restore me to health again, and gavest life unto me; I found thee, O Lord, ready to save me.

And now, Lord, I confess, that I can never yield unto thee such a measure of thanks, as thou hast, (for this benefit) deserved at my hands. And seeing that I can never be able to repay thy goodness with acceptable works; O, that I could with Mary Magdalen testify the love and thankfulness of my heart, with *abounding tears!* Oh, what shall I be able to render unto thee, O Lord, for all those benefits which thou bestowest upon my Soul? Surely as in my sickness, when I had nothing else

a Isa. 8, 9,
&c.

Rom. 12. 1.

else to give unto thee, I offered Christ and his merits unto thee as a Ransom for my sins; so being now restored by thy Grace unto my health and strength, and having no better thing to give; Behold, O Lord, I do here offer up my self unto thee, beseeching thee to assist me with thy *Holy Spirit*, that the remainder of my life may be wholly spent in setting forth thy praise and glory.

O Lord, forgive me my former follies and unthankfulness, that I was no more careful, to love thee, according to *thy goodness*, nor to serve thee, according to thy will, nor to obey thee according to thy *Commandments*; nor to thank thee, according to thy *benefits*. And seeing thou knowest that of *my self* *I am not sufficient so much as to think a good thought*, much less to do that which is good and acceptable in thy sight, assist me with thy *Grace and Holy Spirit*, that I may (in my prosperity) as devoutly spend my health in *thy service*, as I was earnest in my sickness, to beg it at thy hands. And suffer me never to forget either this thy mercy, in restoring me to my health, and those Vows and Promises, which I have made unto thee in my sickness. With my new health, renew in me, O Lord, a right Spirit, which may free me from the slavery of sin, and establish my heart in the service of Grace. Work in me a greater de-

detestation of all sin (which were the causes of thy anger, and my sickness) and increase my Faith, in Jesus Christ, who is the Author of my health, and salvation. Let thy good Spirit lead me into the way that I should walk: and teach me to deny all ungodliness, and worldly lusts, and to live soberly, righteously, and godly in this World, that others by my example may think better of thy Truth. And sith this time (which I have yet to live) is but a little respite and small remnant of days, which cannot long continue; Teach me, O my God, so to number my days, that I may apply my heart to that spiritual Wisdom, which directeth to salvation. And to this end make me more zealous than I have been in Religion, more devout in Prayer, more fervent in Spirit, more careful to hear and profit by the preaching of the Gospel, more helpful to my poor Brethren, more watchful over my ways, more faithful in my Calling, and every way more abundant in all good works. Let me (in the joyful time of prosperity) fear the evil day of Affliction, in the time of health, think of sickness; in the time of sickness, make my self ready for Death; and when Death approacheth, prepare my self for Judgment. Let my whole life be an expressing thankfulness unto thee for thy Grace and Mercy. And therefore, O Lord, I do here from the very bottom of my heart, together with the thousand thou-

Tit. 2. 12.

Psal. 92. 11.

Apoc. 12.
&c.

sands

sands of Angels, the four Beasts, and twenty four Elders, and all the Creatures in Heaven and on the Earth, acknowledg to be due unto thee, O Father, which sittest upon the Throne and to the Lamb, the Son, who sitteth at thy right hand, and to the holy Spirit, which proceedeth from both, the holy Trinity of persons in unity of substance, all praise, honor, glory, and power, from this time forth and for evermore. Amen.

Meditations for one that is like to die.

IF thy Sickness be like to increase unto Death, then meditate on three things: First, how graciously God dealeth with thee. Secondly, from what evils Death will free thee. Thirdly, what good Death will bring unto thee.

First, considering God's favourable dealing with thee.

1. Meditate that God useth chastisement of thy Body but as a Medicine to cure thy Soul, by drawing thee (who art sick in sin) to come by Repentance unto Christ (thy Physician) to have thy Soul healed.

2. That the sorest sickness, or painfullest Disease which thou canst endure, is nothing if it be compared to those dolours and pains which Jesus Christ thy Saviour hath suffered for thee, when in a bloody sweat, he endured the wrath of God, the pain of Hell, and a cursed Death which was due to thy sins: justly therefore may

Mat. 9. 12.
Luke 22. 44.
Psalm 88. 7.
Isa. 53. 4.
Psalm 81. 5.
Heb. 5. 7.
Gal. 3. 19.

James 1. 25.

may he use those words of *Jeremy*, *Behold and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce wrath.* Hath the Son of God endured so much for thy redemption, and wilt not thou a *sinful man*, endure a little sickness for his pleasure; especially when it is for thy good.

3. That when thy sickness and disease is at the *extremest*, yet it is *less* and easier than thy sins have deserved. Let thine own Conscience judg whether thou hast not *deserved worse* than all that thou dost suffer.

Murmur not therefore, but considering thy *manifold* and *grievous sins*, thank God that thou art not plagued with far more grievous *punishments*. Think how *willingly* the damned in Hell would endure the *extremest* pains a thousand years, on condition that they had but the hope to be saved, and (after so many years) to be eased of their eternal torments. And seeing that it is his mercy that thou art not rather *consumed* than corrected; how canst thou but bear patiently his *temporal* correction, seeing the end is to save thee from *eternal* damnation?

4. That nothing came to pass in this case unto thee, but such as ordinarily befall to others thy Brethren; who being the *beloved* and *undoubted servants* of God (when they lived on Earth) are now most *blessed* and *glorious* Saints with Christ

Dum legimus vel audimus quot & quanta ille sine culpa sustinuit, intelligimus nos peccatores omnia debere libenter sustinere.

Theod. ad 5. Cap. in Rom.

John 3. 22.
1 Cor. 11.
32.

Heb. 11. 35.
6.
1 Pet. 5. 9.

Christ in Heaven, as *Job*, *David*, *Lazarus*, &c. They groaned for a time, as thou dost, under the like *burthen*; but they are now delivered from all their miseries, troubles, and calamities. And so likewise *a're long* (if thou wilt patiently tarry the Lord's leisure) thou shalt also be delivered from the sickness and pains, either by *restitution* to thy former health, with *Job*, or (which is far better) by being *received* to heavenly rest with *Lazarus*.

5. Lastly, That God hath not given thee over into the hand of thine *Enemy*, to be punished and discharged, but (being thy loving Father) he correcteth thee with his own merciful hand. When *David* had his wish, to chuse his *own chastisement*, he chose rather to be corrected by the hand of God, than by any other means; *Let me fall into the hands of the Lord, for his mercies are great, and let me not fall into the hands of man.* Who will not take any affliction in good part, when it cometh from the hand of God, from whom (although no *Affliction* seemeth joyous for the present) we know nothing cometh but what is good? The consideration hereof made *David* to endure *Shimei's* cursed railing with greater patience; and to correct himself another time for his impatience; *I should not have opened my mouth, because thou didst it: and Job*, to reprove the *unadvised* speech of his Wife; *Thou speakest like a fool: b*

1 Sam. 24.
14.

Heb. 12. 11.

2 Sam. 16. 9.
10.

Psal. 3. 9.
12.
Job 2. 10.

foolish Woman. What? shall we receive good at the hand of God, and not receive evil? And Mat. 26. 39. though the Cup of Gods Wrath, due to our sins, was such a horror to our Saviour's humane Nature, that he earnestly prayed that it might pass from him; yet (when he considered that it was reached unto him by the hand and will of his Father) *Verse 42.* he willingly submitted himself to drink it to the very dregs thereof. Nothing will more arm thee with patience in thy sickness, than to see that it cometh from the hand of thy heavenly Father, who would never send, but that he sees it to be unto thee both needful and profitable.

The second sort of Meditations are to consider from what evils Death will free thee.

IT freeth thee from a *Corruptible Body*, which was conceived in the weakness of flesh, the heir of lust, the stem of sin, & born in the blood of filthiness: a living prison of thy Soul, a lively instrument of sin, a very sack of stinking dung: the excrements of whose Nostrils, Ears, Pores, & other passages duly considered, will seem more loathsome than the uncleanest sink or Vault: Inasmuch that whereas *Trees & Plants* bring forth *Leaves, Flowers, Fruits,* and *sweet smells* *Man's Body* brings forth naturally nothing but *Lice, Worms, Rottenness,* and *filthy stink.* His affections are at *Psalm 14. 1.* together corrupted and the imaginations *Gen. 6. 5.* of his heart are only evil continually. Hence it is that the ungodly is not satisfied with

Prophaneness, nor the voluptuous with pleasure, nor the ambitious with preferments, nor the curious with preciseness, nor the malicious with revenge, nor the lecherous with uncleanness, nor the covetous with gain, nor the Drunkard with drinking. New Passions and Fashions do daily grow: new Fears and Afflictions do still arise; here Wrath lies in wait, there Vain glory vexeth; here Pride lifts up, there Disgrace casts down; and every one waiteth who shall arise in the ruins of another. Now a Man is privily stung with Back-biters like fiery Serpents; anon he is in danger to be openly devour'd of his Enemies, like Daniel's Lions. And a godly man, where e're he liveth shall ever be vexed (like Lot) with Sodoms uncleanness.

2 Death brings unto the godly an end of sinning, & of all the miseries which are due unto sin: so that after Death there shall be no more sorrow, nor crying; neither shall there be any more pain, for God shall wipe away all tears from their eyes. Yea by Death we are separated from the company of wicked Men, and God taketh away merciful and righteous men from the evil to come. So he dealt with Josiah; I will gather thee to thy Fathers, and thou shalt be put into thy grave in peace, and thine eyes shall not see all the evil which I will bring upon this place, And God hides him for a while in the Grave until the indignation pass over. So that as Paradise is the Heaven of the Souls joy; so the Grave may be termed the heaven of the bodies rest.

Isa. 57.1.

2 Kings 22.
20.

Isa. 26. 20.

Job 5. 19.

3. When

3. Whereas this wicked body lives in a world of *wickedness*, so that the poor Soul cannot look out at the *Eye*, and not be infected; nor hear by the *Ear*, and not be distracted; nor smell at the *Nostril*, and not be tainted; nor taste with the *Tongue* and not be allured; nor touch by the *hand* and not to be defiled, and every sense upon every temptation is ready to betray the Soul; by Death the Soul shall be delivered from this Thralldom, and this corruptible body shall put on incorruption, and this mortal immortality. 1 Cor 15. 35. O blessed, thrice blessed be that Death in the Lord which delivers us out of so evil a World, and freeth us from such a Body, or bondage of corruption.

The third sort of Meditations to consider what good Death will bring unto thee.

DEATH bringeth the godly Man's Soul to enjoy an immediate Communion with the blessed Trinity in everlasting bliss and glory.

2. It translateth the Soul from the *miseries* of this world, the contagion of sin, Heb. 12. 22, 23. 24. and society of Sinners, to the City of the living God, the celestial Jerusalem, and the company of innumerable Angels, and to the Assembly and Congregation of the first-born which are written in Heaven, and to God the Judge of all, and to the Souls of good Men made perfect, and to Jesus the Mediator of the new Covenant.

3. Death putteth the Soul into the a-

Actual and full possession of all the inheritance and happiness which *Christ* hath either promised unto thee in his *Word*, or purchased for thee by his *Blood*.

This is the good and happiness whereunto a blessed Death will bring thee. And what truly religious Christians, that is young would not wish himself old, that his appointed time might the sooner approach to enter into his celestial Paradise; where thou mayst exchange thy *Brass* for *Gold*, thy *Vanity* for *Felicity*, thy *Vileness* for *Honor*, thy *Bondage* for *Freedom*, thy *Lease* for an *Inheritance*, and thy mortal state for an *immortal Life*? He that doth not daily desire this blessedness above all things, of all others he is less worthy to enjoy it.

If *Cato Uticensis*, and *Cleombrotus*, two Heathen men, reading *Plato's* Book of the Immortality of the Soul did voluntarily, the one break his neck, the other run upon his Sword, that they might the sooner (as they thought) have enjoyed those joys; what a shame is it for Christians (knowing those things in a more excellent measure and manner, out of Gods own Book) not to be willing to enter into those Heavenly Joys? especially when their Master calls for them thither. If therefore there be in thee any love of God, or desire of thine own happiness or salvation, when the time of thy departing draweth near, that time, I say, and manner of Death which God in his unchangable Counsel hath appointed, and determined before

Plut in
vit Car. Cic.
Tusc. quæst.
l. 1.
Vel de præ-
capiti venias
in tarara
faxo. Ut
qui Socrati-
cum de nece
legit opus.
Ovid. in
Ibin.

fore thou wast born, yield and surrender up (*willingly and chearfully*) thy Soul into the merciful hand of *Jesus Christ thy Saviour*. And to this end, when the time is come, as the *Angel* in the sight of *Manoah* and his Wife, ascended from the *Altar* up to *Heaven* in the flame of the Sacrifice, so endeavour thou that thy Soul in the sight of thy Friends may from the *Altar* of a contrite heart, ascend up to *Heaven* in the sweet perfume of this or the like spiritual sacrifice of Prayer.

Judges 13,
19, 20.

A Prayer for a sick Man, when he is told that he is not a Man for this World, but must prepare himself to go unto God.

O Heavenly Father, who art the *Lord God of the spirit of all flesh*, and hast made us these souls, and hast appointed us the time, as to come into this world, so (having finished our course) to go out of the same: the number of my days which thou hast determined, are now expired, & I am come to this utmost bound which thou hast appointed, beyond which I cannot pass. I know (O Lord) that if thou enterest into Judgment; no flesh can be justified in thy sight: And I, O Lord, of all other should appear most impure and unjust; for I have not fought that good fight, for the defence of thy Faith and Religion, with that zeal and constancy that I should; but for fear of displeasing the World, I have given way unto sins and errors: and for desire to please my flesh,

Num. 16. 22.
Numb. 23.
Jer. 38. 16.
Acts 17. 25
26,
2 Tim 4: 17
Psal. 90. 12.
Job 1. 4. 5.
14. & 16.
12. & 11. 21.
Luke 22. 53.
Psal. 143. 2.
1 Tim. 4. 7

I have broken all thy Commandments,
 'in thought word & deed; so that my sins
 Psal. 41. 12. 'have taken such hold on me, that I am not
 'able to look up, & they are more in num-
 'ber than the hairs of my head. If thou
 'wilt straitly mark mine iniquities O Lord,
 Psal. 130. 3. 'where may I stand? If thou weighest me
 Dan. 5. 7. 'in *the ballance*, I shall be found too light. For
 I am void of all righteousness that might
 merit thy mercy; and loaded with all ini-
 quities that most justly deserve thy heavi-
 est wrath. But, O my Lord and my God,
 Mar. 3. 17. for Jesus Christ thy Sons sake, *in whom*
 1 Tim 1. 15. *only thou art well pleased*, with all peni-
 2 Zek. 18. 22. tent and believing Sinners, take pity and
 Psal. 51. 7. 'compassion upon me, who am the chief
 of sinners. blot out all my sins out of thy
 remembrance, and wash away all my
 transgressions out of thy sight, with the
 precious Blood of thy Son, which I believe
 that he (as an undefiled Lamb) hath
 shed for the cleansing of my sins. In this
 1 Pet 1. 19. faith I lived; in this faith I die: belie-
 Job 1. 29. ving that Jesus Christ died for my sins
 and rose again for my justification. And
 seeing that he hath endured that Death,
 and born the burden of that judgment,
 which was due unto my sins; O Father;
 3, 4. for his Death and Passion sake (now that
 1 Pet. 2. 24. I am coming to appear before thy Judg-
 ment-seat) acquit and deliver me from
 that fearful Judgment which my sins have
 justly deserved. And perform unto me
 that gracious and comfortable Promise
 which thou hast made in thy Gospel,

That

That whosoever believeth in thee, hath everlasting life, and shall not come unto Judgment, but shall pass from death unto life; Strengthen, O Christ, my Faith, that I may put the whole confidence of my salvation in the merits of thy obedience and Blood; Increase, O holy Spirit, my patience, lay no more upon me than I am able to bear: and enable me to bear so much, as shall stand with thy blessed will and pleasure. O blessed Trinity in Unity, my Creator, Redeemer, and Sanctifier, vouchsafe that as my outward Man doth decay, so my inward Man may more and more, by thy Grace & Consolation increase & gather strength. O Saviour, put my Soul in a readiness, that (like a wise Virgin, having the Wedding Garment of thy Righteousness, and Holiness) she may be ready to meet thee at thy coming; with oil in her Lamp. Marry her unto thy self; that she may be one with thee in everlasting love and fellowship. O Lord, Reprove Satan, and chase him away: Deliver my Soul from the power of the Devil, and save me from the Lions mouth. I thank thee, O Lord, for all thy blessings, both spiritual & temporal, bestowed upon me: especially for my redemption by the Death of my Saviour Christ. I thank thee that thou hast protected me with thy holy Angels from my youth up until now. Lord, I beseech thee give thee in a charge to attend upon me till thou callest my Soul: & then to carry her (as they did the Soul of Lazarus) into
 S 4 th y

John 4. 74.

Luke. 17: 5.

1 Cor. 10. 14.

Mat. 23. 4.

Mat. 22. 11.

Apoc. 12. 3.

Verse 7.

John 17. 21.

Zeck. 3.

Psalms 12.

10. 11.

Mat. 18.

Heb. 1. 14.

Luke 16. 10. thy Heavenly Kingdom. And the time
 Mar. 8. 12. of my departure shall appoach nearer
 Luke 13. 18. unto my, so great. O Lord, that my soul
 Ephe. 1. 10. may draw nearer unto thee, and that I may
 Acts 16. 11. joyfully commend my soul into thy hands, as
 Psalm 13. 4. into the hands of a loving Father and mer-
 Acts 7. 16. ciful Redeemer, and at that instant, O Lord
 graciously receive my spirit. All which that
 I may do, assist me, I beseech thee, with
 thy Grace: and let thy holy Spirit conti-
 nue with me unto the end, and in the end,
 for Jesus Christ his sake, thy Son, my Lord
 and only Saviour. In whose Name I give
 thee the Glory, and beg these things at thy
 hand, in that Prayer which Christ himself
 hath taught me, saying,

Our Father which art in Heaven, &c.

*Meditations against Despair, or doubt-
 ing of God's Mercies*

IT is found, by continual experience,
 that near the time of Death (when the
 Children of God are weakest) then Satan
 makes the greatest flourish of his strength
 and assails them with his strongest
 temptations; for he knoweth that ei-
 ther he must now or never prevail: for if
 their Soul once go to Heaven, he shall
 never vex nor trouble them any more;
 And therefore he will now bestir him-
 self as much as he can, and labour to set
 before their eyes all the gross sins which
 ever they committed, and the Judgments
 of God which are due unto them, there-

by

by to drive them, if he can, to despair; which is a grievous sin then all the sins that they committed, or he can accuse them of.

If Satan therefore trouble thy Conscience more toward thy Death than in thy life.

1. Confess thy sins unto God not only in general, but also in particular.

1. Make satisfaction unto those Men whom thou hast wronged, if thou be able; And if thou dost injuriously or fraudulently detain, or keep in thy possession any Lands or Goods, that of right do belong to any widow, or fatherless child, presume not as thou tenderest thy Souls health, to look Christ the righteous Judge in the face unless thou dost first make a restitution thereof to the right owners; for the Law of God under the penalty of this Curse requireth thee to restore whatsoever was given thee to keep, or which was committed to thy trust, or whatsoever by robbery or violent oppression thou tookest from thy Neighbour, with a fifth part for amends added to the principal. And unless that like Zacheus thou dost make restitution of such Goods, and Lands according to God's Law, thou canst never truly repent, and without true Repentance thou canst never be saved. But though by the temptation of the Devil thou hast done wrong and injury; yet if thou dost truly repent and make restitution to thy power, the Lord hath promised to be merciful unto thee, to hear the prayers of his faithful Ministers for thee,

Satan's first stratagem in time of Death. The defea-
ture.

Lev 6. 2, 3, 4. &c.

Numb. 5. 6. 7; 8.

Non remittitur peccatum, nisi restitatur ablatum.

Luke 19. 8, 9

Ezek. 15. 3; 12. 16.

Mich. 6. 10, 11.

Luke 13. 1.

Jer. 18. 7.

Acts 1. 38.

Acts 8. 22.

1 Pet. 3. 9.

Gen. 22. 9.

James 5. 14.

15. 16.

Lev. 6. 6, 7.

to forgive thee thy trespass, and sin, and to receive thy Soul in the merits of Christs Blood, as a Lamb without blemish.

3. Ask God for Christ his sake *pardon* and *forgiveness*. And then those troubles of mind are no *discouragements*, but rather *Comforts*; *Exercises*, not *Punishments*. They are assurances unto thee, that thou art in the right way: for the way to Heaven is by the gates of Hell: that is, by suffering pains in the body, and such downbrings in the mind, that thy estate in this life being every way made bitter, the joys of eternal life may relish unto thee better and more sweet.

Satans second assault.

The Christians encounter.

Mar. 9. 24.

Psalms 7. 19.

Mat. 17. &c.

Mat. 14. 3.

Job. 13. 15.

Mat. 7. 20.

Mat. 10. 4.

If Satan tell thee that thou hast no Faith, because thou hast no feeling; Meditate,

1. That the truest Faith hath oftentimes the least feeling, and greatest doubts; but so long as thou hatest such doubtings, they shall not be laid unto thy charge; for they belong to the flesh, from which thou art divorced. When thy flesh shall perish, thy weak inward Man, which hates them, and loves the Lord Jesus, shall be saved.

2. That it is a better Faith, to believe without feeling, than with feeling. The least Faith (so much as a grain of Mustard-seed, so much as in an Infant Baptized) is enough to save thy Soul, which loveth Christ, and believeth in him.

3. That the Child of God which desires to feel the assurances of God's favour shall have his desire, when God shall see

see it be for his good: For God hath promised to give them the *Water of Life* who thirst for it. We have an example in

Mr. Glover the holy Martyr, who could have no comfortable feeling till he came to the sight of the Stake; and then cried out, and clapped his hands for joy to his Friends saying, *O Austin, he is come, he is come*, meaning the feeling joy of Faith, and the Holy Ghost. *Tarry therefore the Lord's leisure, be strong, and he shall comfort thine heart.*

If Satan shall aggravate unto thee the greatness, the multitude, and the heinousness of thy sins, meditate,

1. That upon true Repentance it is as easie with God to give the greatest sin as the least, as he is willing to forgive many as to pardon one. And his mercy shineth more in pardoning great Sinners, than small offenders; as appears in the Example of Manasse, Magdalen, Peter, Paul, &c. And where sin most abounded, there doth his Grace joyce to abound much more.

2. That God did never forsake any Man, till that a Man did first forsake God; as appears in the example of Cain, Saul, Achitophel, Abziah, Judas, &c.

3. That God calleth all, even those sinners who are heavy laden with sin, and that he did never deny his mercy to any sinner that asketh his mercy with a penitent heart. This the story of the Gospel witnesseth, there came unto Christ all sorts of

Apoc. 21: 6.

Isa: 55: 1:

For Act:

& Monum:

f. 1555: in

the last Edi-

tion but

one

Psal: 27: 16.

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Satans third

assault:

The Ee-

counter:

1 Tim: 15:

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Rom: 5: 10:

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Mat: 11: 28:

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John 5. 19.
Luke 7. 13

Isa. 56. 1.
Rom. 10. 20

John 14. 14

of sick Sinners, the Blind, Lame, Halt, Le-
pers; such as were sick of Pulses, Dropfies,
bloody-fluxes; such as were Lunatick and
possessed with unclean Spirits, and Devills.
Yet of all those, not one that came and
asked his mercy and help went away
without his Errand. If mercy be asked
mercy is found; were his sins never
so great, were his Disease never fogre-
vous. Nay, he offered and gave his mercy
to many who never ask'd it (being mo-
ved only with the bowels of his own
compassion, and the sight of their misery)
as to the Woman of Samaria, the Widow
of Naim and to the sick Man that lay at
the pool of Bethesda, who had been 38.
years sick. If he thus willingly gave
his mercy unto them that did not ask it,
and was found of them (as the Prophet
saith) that sought him not; will he deny
mercy unto thee, who dost, so earnestly
pray for it with Tears; and dost, like the
poor Publican so heartily knock for it
with penitent fists upon a bruised and broken
heart; especially when thou prayest to
thy Father, in the name and mediation of
Christ, for whose sake he hath promised
to grant whatsoever we shall ask of him, as
sure as God is true he will not. Though
Ninevehs sins had provoked the Lord
to send out his Sentence against them, yet
upon their repentance he recalled it
again and spared the City; how much
more, if thou likewise repentest, will he
spare thee, seeing his Sentence is not
yet

yet gone forth against thee? if he deferred the judgments of *Abab's* days, for the eternal shew only which he made of humiliation, how much more will he clean away his vengeance, if thou wilt unfeignedly repent of thy sin, and return unto him for grace and mercy?

He offered his mercy unto *Cain* (who murdered his innocent Brother) if thou dost well shalt thou not be accepted? as if he should have said, if thou wilt leave thy envy and malice, and offer unto me from a faithful and contrite heart, both thou & thy oblation also shall be acceptable unto me. And unto *Judas* who so treacherously betray'd him in calling him *Friend* a sweet appellation of love) and when *Judas* offered, he readily consenteth (with the mouth wherein was never found guile) to kiss those dissembling lips, under which lurked the poison of *Asps*. Had *Judas* apprehended this word *Friend* from the mouth of *Christ*, as *Benhadad* did the word *Brother* from the mouth of *Abab*, doubtless *Judas* should have found the God of *Israel* more merciful than *Benhadad* found the King of *Israel*. But God was more displeased with *Cain* for despairing of his mercy, than for murdering his Brother; and with *Judas* for hanging himself, than for betraying his Master. in that they would make the sins of mortal men greater than the infinite mercy of the eternal God, or as if they could be more sinful than God was merciful. Whereas the least drop of *Christ's*

Novit do minus mur- tare senten- tiam si tu- noveris e- mendare vi- tam. Aug. in

Psal. 50.

Gen. 4. 7.

Mat. 26. 50.

1 Pet. 2. 22.

1 Kings 20.

31, 32, 33.

1 Judam

non tam

certus, quam

desperatio

fecit peni-

tus inter-

ire. Aug.

lib. de util.

panit.

2 Scelera-

rior omni-

tus, O Juda

exististi,

quem non

poenitentia

duxit ad

Dominum,

sed despera-

tio traxit

ad laqueum

Blood Leo

Satan's
fourth as-
sault:

The En-
counter;

Tim. 1: 5:

Blood is of more merits to procure God's mercy for Salvation, than all the sins that thou hast committed can be of force to provoke his wrath to thy damnation:

If Satan shall suggest, that all this is true of God's mercy, but that it doth not belong unto thee, because that thy sins are greater than other Mens, as being sins of knowledge, and many years continuance, and such as thereby others have been undone; and for the most part committed wilfully and presumptuously against God and thy Conscience: And therefore though he will be merciful unto others, yet he will not be merciful unto thee: Meditate,

1. That many (who, are now in heaven most blessed and glorious Saints) committed in the same kind (when they lived on Earth) as great and greater sins than ever thou hast committed, and continued (before they repented) in those sins as long as ever thou hast done: As therefore all their sins, and the continuance in them, could not hinder God's mercy upon their repentance, from forgiving their sins & receiving them into favour; no more shall thy sins, and continuance therein hinder him from being merciful unto thee, if thou dost repent as they did: yea upon thy Repentance, every one of their Examples is a pledg that he will do the same unto thee that he did unto them: For as the least sin in God's Justice without repentance is damnable, so the greatest sin upon repentance is in his mercy pardonable: The greatest and inveteratest sins are but the sins of a man, but the

the least of his mercies is the mercy of God. Because thou knowest thy own sins, thou doubtest whether they shall be pardoned. Mark how this doubting case is resolved by God himself. Many in *Esay's* days, thought (as thou dost) they had continued so long in sin, that 'twas too late for them now to seek to return unto God for Grace and Mercy. But God answered them, *Isa. 55. 6, 7*
 Seek ye the Lord whilst he may be found, call upon him whilst he is near. As if he had said, whilst life lasts, and my Word is preached: I am near to be found of all that seek me and pray unto me, The people reply, But we (O Lord) are grievous sinners & therefore dare not presume to call on thy Name, or to come near thy Holiness: To this God answereth, Let the wicked forsake his way; and the man of iniquity his thoughts, and let him return unto me: and I will have mercy on him, and be his God and I will pardon him abundantly. But we would think (say the people) that if our sins were but ordinary sins, this promise of mercy might belong to us; But because our sins are so great, & of such long continuance, therefore we fear lest when we appear before God, he will reject us: to this God answereth again, My thoughts (of mercy) are not your thoughts, nor are your ways of pardoning) my ways: for as the Heavens are higher than the Earth, so are my ways higher than your ways, and my thoughts than your thoughts. If therefore every Sinner in the World were a world of such sinners as thou art

art; do you but yet, what God bids thee,
 Act. 20. 28. *repent and believe, and the Blood of Jesus*
 1 John. 1. 7. *Christ, being the Blood of God, will cleanse*
both thee and them from all your sins.

2. That God did forsee all those sins
 which the World would commit, and yet
 all those could not hinder him from loving
 the World, so that he gave his only begotten
 Son to Death, to save as many of the World as
 would believe and repent; much less shall
 John 3. 16. thy sins being the sins of the least number
 of the world, be able to hinder God from
 loving thy soul, and forgiving thy sins, if
 thou dost repent and believe.

3. That if he loved thee so dearly, when
 thou wast his Enemy; that he payed for
 Rom. 5. 8, 9. thee so dear a price as the spilling of his
heart blood; how can he but be gracious
 unto thee, when to save thee will cost him
 but the casting of a gracious look upon
 thee! Look thou not therefore to the
 greatness of thy sins, but to the infiniteness
 of his mercy, which is so surpassing great
 that if thou puttest all thy own grievous
 sins together, and addest unto those the
 sins of Cain and Judas, and puttest unto
 them the Sins of all the Reprobates of the
 World, doubles it would be a huge heap;
 yet compare this huge heap with the infinite
 mercy of God, and there will be no more
 comparison betwixt them, than betwixt
 the least mole-hill & the greatest mountain,
 in a Country. The cry of the grievouslest sins
 that ever we read of, could ne'r reach up
 higher than unto Heaven, as the cry of the
 fin

sin of Sodom; but the mercy of God (saith David) reacheth up higher than the Heavens, and so over-toppeth all our sins. And if his mercy be greater than all his works, it must needs be greater than all thy sins. And so long as his mercy is greater than the sins of the whole world, do but repent, there is no doubt of pardon.

1 If Satan shall suggest, that thou hast many times vowed to repent, and hast made shew of repentance for the time, yet didst fall to the same sins again and again, and that thy repentance was but feigned, and a mocking of God; And that seeing thou hast so often broak thy Vow, therefore God hath withdrawn his mercy, and hath changed his love, &c. Meditate,

2. 1. That though this were true (which indeed is heinous) yet it is no sufficient cause why thou shouldst despair, seeing that this is the common case of all the Children of God in this life, who vow so oft to forbear some sin, till perceiving their weakness, not able to perform it, they vow that they will vow no more. Their vows shew the desires of their Spiritual Man; their breaking, the weakness of their corrupt flesh. And our oft-slips in the same Sins, Christ foresaw when he taught us to pray daily, *Our Father forgive us our trespasses.*

verily know that I cannot keep it. Unless therefore God will be merciful unto me for Christs sake, and grant me a blessed departure out of this wretched life, all my vows, and good works will stand me in no stead. This is the state of the dearest Children of God in this life. Read Luther on Galat. Chap. 5.

Gen. 19. 13.

Psal. 108. 4.

Psal. 145. 9.

1 satan's

fourth af-

faulr.

2 The En-

counter.

3 I remem-

ber (saith

Luther)

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was wont to

tell me. Ego

plus quam

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vovi &c.

I have more

than a thou-

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God that I

would mend

my life, but

I could ne

ver perform

my vow.

Henceforth

I will make

no such

vow becaus

And

and why doth Christ enjoin thee (who
 Luk. 17. 3, 4. art but a *sinful Man*) to forgive thy brother
 Mat. 18. 21, seven times a day, if he shall return seven times
 22. in a day, and say, it repenteth me.) But to as-
 Num. 2. 9. sure thee, that he (being the God of mercy
 Post lachry- & goodness it self) will forgive unto thee
 mas gemi- thy seventy times seven-fold sins in a day
 usq; graves which thou hast committed against him,
 clementia if thou return unto him by true Repen-
 Christi, tance. The Israelites were cured by look-
 Confestim- ing (though with weak eyes) on the brazen
 est oculos Serpent, as often as they were stung by the
 unre locan- fiery-serpents in the Wilderness, to assure thee
 da tuos. that upon thy tears of Repentance, thou
 James 1. 17. shalt be recovered by faith in Christ, as
 Rom. 8. 28. oft as thou art wounded to Death by sin.
 Rom. 9. 11. 2. That thy Salvation is grounded, not
 1 By these upon the constancy of thine obedience,
 Keys Peter but upon the firmness of God's Covenant.
 opened Though thou variest with God, and the
 Heaven to Covenant be broken on thy behalf, yet it
 himself, and is firm on God's part; and therefore all is
 afterwards safe enough, if thou wilt return; for there
 with the is no variableness with him, neither shadow
 rest of the of change. He hath locked up thy salvation
 Apostles, and made it sure in his own unchangeable
 unto others. purpose; & hath delivered to thy keeping
 Luk; 20. 62. the Keys, which are 1 Faith and Repentance;
 Luk; 24. 47, and whilst thou hast them, thou may'st
 &c: persuade thy self that thy salvation is sure
 Job. 20. 21: and safe; for whom God loveth he loveth to
 Job. 31. 3: the end, and never repenteth of bestowing
 Rom. 11. 29. his love on them who repent and believe.
 Rom. 8. 9: Lastly, If Satan shall persuade thee that
 Sarans sixth hath been doubting a long time, & that its best
 assault

for

for thee to despair, seeing thy sins increase, and thy Judgment draweth near; meditate,

1. That no sin (though never so great) should be a cause to move any Christian to despair, so long as Gods mercy by so many millions of degrees is greater, and that every penitent and believing Sinner hath the pardon of all his sins confirmed by the Word and Oath of God; two immutable things, wherein it is impossible that God should lie. His word is, That at what time soever a sinner whosoever, doth repent of sins, whosoever, (for both time and sins, and sinners are indefinite) from the bottom of his heart God will blot forth all his sins out of his remembrance, that they shall not be mentioned unto him no more, if we will not take his word (which God forbid we should doubt of) he hath given us his Oath, As I live, I desire not the death of the wicked, but that the wicked turn from his way and live. As if he had said, Will ye not believe my Word? I swear, by my life, that I delight not to damn any Sinner for his sins, but rather to save him upon his conversion and repentance. The meditation hereof moved Tertul. to exclaim, *Oh how happy are we, when God sweareth that he wills not our damnation! Oh what miserable wretches are we, if we will not believe God when he sweareth this Truth unto us!* Listen O drooping Spirit, whose soul is assailed with waves of faithless despair, how happy where it to see many, like thee & Hezekiah, (who mourn like Doves for the fence)

Heb. 6. 18.
Ezek. 18. 22
Dr. King of
London. his
Lectures on
Jonah.

Ezek. 33. 11.

Of felices
nos quorum
causa jurat
Deus!
O miseros
nos si non
Deo qui-
dem juranti
credimus
Tertul.
Isa. 28. 14.

of

of sin, and chatter like Cranes and Swallows for the fear of Gods anger) rather than behold many who die like Beasts without any feeling of their *own estate*, or any fear of Gods wrath, or Tribunal-seat, before which they are to appear? Comfort thy self, O languishing Soul; for if this *Earth* hath any for whom Christ spilt his Blood
 Heb. 12. 24. on the Cross, thou assuredly art one. Cheer up therefore thy self in the *all sufficient* atonement of the Lamb, which *speaketh* better things than that of Abel. And pray for those who never yet obtained the grace to have such a sense & detestation of *sin*. Thou art one indeed for whom Christ died, and from whom a wounded spirit (judging rather according to his *feeling* than by Faith) hath rung that doleful voice of Christ, *My God, my God, why hast thou forsaken me?* And doubt not but ere long thou shalt as truly reign with him as now thou dost suffer with him: for Yea and Amen hath spoken it No Sin bars a man from Salvation, but only *incredulity* and *impenitency*; nothing makes the Sin against the Holy Ghost *unpardonable* but want of *Repentance*. The unfeigned desire to repent is as acceptable to God, as the perfect Repentance that thou couldst wish to perform unto him.

Mat. 27. 46.
 Tim. 2. 1.
 Cor. 1. 21.
 2 Cor. 3. 3.
 Acb. 6. 6.
 H

Meditate on these *Evangelical comforts*, and thou shalt see, that in the very agony of *Death*, God will so assist thee by his Spirit, that when Satan looketh for the greatest victory, he shall receive the foulest foil, yea, when

when thy *eye-strings* are broken, that thou
 canst not see this *light*, *Jesus Christ* will
 appear unto thee to comfort thy Soul, Luke 16. 22
 and his *Holy Angels* will carry thee into his
Heavenly Kingdom. Then shall thy Friends
 behold thee like *Manoah's Angels*, doing Judges. 13.
 wonders indeed, when they shall see a frail
 Man, in his *greatest weakness* (by the meer
 assistance of God's Spirit) overcoming the
 strength of sin, the bitterness of Death, &
 the power of Satan; and the fire of Faith
 and perfume of prayer, ascend up with
 Angels victoriously into Heaven.

*An Admonition of them who come to
 visit the Sick.*

They who come to visit the Sick, must
 have a special care not to stand *dumb*
 and *staring* in the sick person's Face to dis-
 quiet him; nor yet to speak *idly*, and to
 ask *unprofitable* questions, as most do.

If they see therefore that the sick party
 is like to die, let them not dissemble; but
 lovingly and discreetly admonish him of
 his *weakness*, and to perpare for eternal
 life. One hour *well spent* when a man's life
 is almost *out-spent* may gain a man the as-
 surance of eternal life. Sooth him not with
 the vain hope of this life, lest thou berray
 his Soul to eternal Death, Admonish him
 plainly of his estate, and ask him briefly
 these or the like Questions.

*Questions to be asked of a sick Man
 that is like to die.*

Dost thou believe that the Almighty
 God, the Trinity of Persons in Unity
 of

of Essence, hath by his power made Heaven and Earth, and all things therein; and that he doth still by his Divine providence govern the same? So that nothing comes to pass in the *World* nor to *thy self*, but what his *Divine Hand* and counsel had determined before to be done.

2. Dost thou confess that thou hast transgressed and broken the holy commandments of Almighty God, in *thought*, *word* and *deed*? And hast deserved for breaking his holy *Laws* the curse of God, which containeth all the miseries of this life, and everlasting torments in Hell-fire when this life is ended, if so be that God should deal with thee according to thy deserts?

3. Art thou not sorry in thine heart that thou hast so broken his *Laws*, and neglected his service and worship, and so much followed the *World*, and thine owe vain pleasures; And wouldst not thou lead a *holylife*, if thou wert to begin again?

Rom. 8. 34. 4 Dost thou from thy heart desire to be reconciled to God in Jesus Christ his blessed Son, thy Mediator, who is at the right hand of God in Heaven, now appearing for thee in the sight of God, and making request unto him for thy Soul?

Heb. 9. 24. 5. Dost thou renounce all confidence in
1 Tim. 2. 5. all other Mediators, or Intercessors, Saints,
Heb 7. 25. or Angels, believing that Jesus-Christ the only Mediator of the New Testament, is able perfectly to save them that come unto God by him seeing he ever liveth to make intercession for them? And wilt thou with David say

Pfal. 73. 25

unto

unto Christ, *Whom have I in Heaven, but thee? and there is none on Earth that I desire besides thee.*

6. Dost thou confidently believe and hope to be saved by the *only* merits of that bloody Death and Passion which thy Saviour Jesus Christ hath suffered for thee; not putting any hope of salvation in thine *own* merits; or in any other means or Creatures, being assuredly persuaded that there is none salvation in any other, and there is none other Name under Heaven whereby we must be saved?

Acts 4. 12.
Acts 10.
Isa. 26.

7. Dost thou heartily forgive all wrongs and offences done and offered unto thee. by any manner of person whatsoever? And dost thou willingly (from thy heart) ask forgiveness of them, whom thou hast grieved wrongfully in word or deed? and dost thou cast out of thy heart all malice and hatred which thou hast born to any body; 2 that thou mayst appear before the face of Christ (the Prince of peace) in perfect love and charity?

Isa. 9. 6.
Heb. 12. 14

8. Doth thy Conscience tell thee of any thing which thou hast wrongfully taken; and dost thou still with-hold from any *Widow* or *fatherless Children*, or from any other person whatsoever; be assured, that unless thou shalt restore, like *Zachens*, those goods and lands, (if thou be able) thou canst not truly repent; and without true Repentance thou canst not be saved, nor look Christ in face when thou shalt appear before the Judgment-seat.

9. Dost

9 Dost thou firmly believe that thy body shall be raised up out of the Grave at the sound of the last Trumpet? And that thy Body and Soul shall be united together again in the Resurrection Day, to appear before the Lord Jesus Christ; and thence to go with him into the Kingdom of Heaven to live in everlasting Bliss and Glory.

If the sick party shall answer to all these questions like a faithful Christian, then let all who are present joyn together & pray for him, in these, or the like words.

A prayer to be said for the Sick, by them who visit him.

O Merciful Father, who art the Lord and giver of life, and to whom belong the issues of Death; we thy Children here assembled do acknowledg, that (in respect of our manifold sins) we are not worthy to ask any blessing for our selves at thy hands, much less to become Suiers to thy Majesty in the behalf of others; yet because thou hast commanded us to pray for one another, especially for the Sick and hast promised, that the prayers of the Righteous shall avail much with thee: in obedience therefore to thy Commandment, and confidence of thy gracious Promise, we are bold to become humble Suiers to thy Divine Majesty in the behalf of this our dear Brother (or Sister) whom thou hast visited with the chastisement of thy own fatherly hand. We could gladly wish the restitution of his health and a longer continuance of his life and Christian Fellowship.

James 5.

Fellowship against us: But forasmuch as it appeareth (as far as we can discern) that thou hast appointed by this *Visitation* to call for him out of this mortal life: we submit our wills to thy blessed will, and humbly intreat for Jesus Christ his sake, and the merits of his bitter Death and passion (which he hath suffered for him) that thou wouldst pardon and forgive unto him all his sins: as well that wherein he was conceived and born, as also the offences and transgressions which ever since to this day and hour he hath committed, in thought, word, and deed, against thy Divine Majesty. Cast them behind thy back, remove them as far from thy presence as the East is from the West; blot them out of thy remembrance, lay them not to his charge; wash them away with the Blood of Christ that they may no more be seen, and deliver him from all the judgments which are due unto him for his sins, that they may never trouble his Conscience, nor rise in judgment against his Soul; and impure unto him the Righteousnes of Jesus Christ, whereby he may appear righteous in thy sight. And in his extremity at this time we beseech thee look down from Heaven upon him with those eyes of grace and compassion, wherewith thou art wont to look upon thy Children in their affliction and misery. Pity thy wounded Servant, like the good Samaritan; for here is a sick Soul that needeth the help of such an heavenly Physician O Lord increase his Faith,

T

that

that he may believe that Christ died for him, and that his Blood cleanseth him from all his sins: and either assuage his pains, or else increase his patience, to endure thy blessed will and pleasure. And good Lord, lay no more upon him than thou shalt enable him to bear. Heave him up unto thy self with those sighs and groans which cannot be expressed. Make him now to feel what is the hope of his calling, & what is the exceeding greatness of thy mercy and power towards them that believe in thee. And in his weakness, O Lord, shew thou thy strength. Defend him against the suggestions and temptations of Satan; who (as he hath all his life time) will now in his weakness especially seek to assail him and to devour him, O save his Soul, and reprove Satan, and command thy holy Angels to be about him, to aid him, and to chase away all evil and malignant spirits far from him. Make him more and more to loath this world, & to desire to be loosed, and to be with Christ. And when that good hour and time shall come (wherein thou hast determined to call for him out of this present life) give him grace peacefully and joyfully to yield up his Soul into thy merciful hands, and do thou receive her into thy mercy, and let thy blessed Angels carry her into thy Kingdom. Make his last hour his best hour, his last words his best words, his last thoughts, his best thoughts. And when the sight of his eyes is gone, and his tongue shall fail to do his Office, grant (O Lord) that his

his Soul may (with Stephen) behold Jesus Christ in Heaven ready to receive him: and that thy Spirit within him may make *Rom. 8. 2. 9.* request for him with sighs that cannot be expressed. Teach us in him to read and see our own end and mortality: & therefore to be careful to prepare our selves for our last ends, and put our selves in a readiness against the time that thou shalt call for us in the like manner. Thus Lord, we recommend this our dear Brother (or Sister thy sick Servant unto thy eternal Grace and Mercy, in that Prayer which Christ our Saviour hath taught us, saying,

Our Father which art in Heaven &c.

Thy grace, O Lord Jesus Christ, thy love O heavenly Father, thy comfort and consolation, O holy Spirit be with us all, and especially with this thy sick Servant, to the end, and in the end, Amen.

Let them read often unto the sick, some special Chapters of the holy Scriptures: as
The three first Chapters of the Book of Job.

The 14. and 19. Chapters of Job.

The 34. Chapter of Deuteronomy.

The two last Chapters of Joshua.

The 17. Chapter of the first of Kings.

The 2. 4. and 2. Chapters of the second of Kings.

The 38. 40. and 65. Chapters of Isaiah.

The History of the Passion of Christ.

The 8. Chapter to the Romans.

The 15. Chapter of the first Epistle to the Corinthians.

The fourth of the first Epistle to the *Thessalonians*.

The fifth Chapter of the second Epistle of *Paul* to the *Corinthians*.

The first and last Chapter of *St James*.

The 11, and 12. to the *Hebrews*.

The first Epistle to *Peter*.

The three first and the three last Chapters of the *Revelations*: or some of these.

And so exhorting the sick party to wait upon God by *faith* and *patience* till he send for him. and praying the Lord to send them a joyful meeting in the *Kingdom of Heaven*, and a blessed *Resurrection* at the last Day, they may depart at their pleasure, in the peace of God.

Consolations against impatience in Sicknes.

[F in thy sickness by extremity of pain thou bedriven to impatience, meditate,

1. That thy *sins* have deserved the *pains of Hell*, therefore thou mayst with greater patience endure the *fatherly corrections*.

2. That these are the *Scourges* of thy heavenly Father, and the *Rod* in his Hand. If thou didst suffer with reverence, being a *Child*, the correction of thy *earthly Parents*, how much rather shouldst thou now subject thy self (being the *Child of God*) to the chastisement of thy heavenly Father, seeing it is for thine eternal good?

4. That *Christ* suffered in his Soul and Body far grievouser *pains* for thee, therefore thou must more willingly suffer his blessed

Heb 12. 9.

Vir dolorum.

Isa. 53, 3.

bleſſed pleaſure for thine own good.

Therefore ſaith Peter, Chriſt ſuffered for you leaving you an example that you ſhould follow his ſteps. And, Let us (ſaith St. Paul) run with joy the Race that is ſet before us, looking unto Jeſus the author and finiſher of our Faith, who for the joy that was ſet before him, endured the Croſs, &c.

4. That theſe afflictions which now you ſuffer, are none other but ſuch which are accompliſhed in your Brethren that are in the world, as witneſſeth Peter. yea, Job's afflictions were far more grievous. There is not one of the Saints which are now at reſt in Heavenly joys, but endured as much as you do, before they went thither: yea many of them willingly ſuffered all the Torments that Tyrants could inflict upon them, that they might come to thoſe heavenly Joys whereunto you are now called. And you have a promiſe that the God of all grace, after that you have ſuffered a while, will make you perfect, ſtabliſh, ſtrengthen, and ſettle you. And that God of his fidelity will not ſuffer you to be tempted above that you are able, but will with the temptation alſo make a way to eſcape, that you may be able to bear it.

5. That God hath determined the time when thy affliction ſhall end, as well as the time when it began. Thirty eight years were appointed the ſick Man at Bethſeda's Pool. Ten years to the woman with the bloody Iſſue. Three months to Moſes. Ten days Tribulation to the Angel of the Church of Smyrna. Three days Plague to David. Yea the number of

1 Pet. 2. 1.
Heb. 12. 1. 2.

1 Pet. 5. 9,
S. Romirus
Cum quo-

tannis gravi
morbo ten-
taretur a
Deo, doluit

quod non
uno anno
liber eſſet,

acſi a Deo
tunc deſer-
tus fuiſſet.

Vit. pat. c. 8,
1 Pet. 5. 1.

1 Cor. 10. 13
John 5. 5.

Mat. 15. 20,
Exod. 2. 2,

Apoc. 2. 10,
2 Sam. 23.

24,
Pſalm 56. S,

the godlymans tears are registred in God's
Modicum & *book* and the *quantity* kept in his *bottle*.
videbo vos. The time of our trouble (saith Christ is
 John 16. 16. but a *Modicum*; God's anger lasts but a mo-
 Psa'm. 80. *ment* (saith David) *a little season* (saith the
 Apoc. 6. 11. *Lord*) and therefore calls all the time of
 Iohn 16. 21. our pain, but the *hour of sorrow*. David,
 Psal. 110. 7. for the swiftness thereof, compares our
 Nubecula present troubles to a *Brook*, and *Atanasius*
 cit; cito to a *showre* compare the *longest misery* that
 transibit. a Man endures in this life, to the *eternity* of
 Iohn 16. 21. *eternal joys*, and they will appear to be no-
 thing. And as the light of a Son safe born
 Acts 7. 58, makes the *Mother* forget all her former
 Apoc. 2. 10, *deadly pain*, so the sight of *Christ* in *Heaven*
 Job 10. 10 who was born for thee, wil make all these
 Rom. 8. 28 pangs of *Death*, to be quite forgotten, as if
 Verse 38. 39 they had never been: like *Stephen*, who
 Morbus non as soon as he saw *Christ*, forgot his own
 malis adu u wounds with the horror of the *Grave*, and
 merandus, terror of the *stones*, and sweetly yielded
 quia multis his Soul into the hands of his *Saviour*.
 uiriter a. Forget thine own pain, think of *Christ's*
 cetera, Basil. *Wounds*; be *faithful unto the Death*, and he
 in Hexam. will give thee the *Crown of eternal life*.
 Morbus est 6. That you are now called to *Reperi-*
 uti his quæ tion in *Christ's School*, to see how much
 dam institu Faith, *Patience*, and *Godliness* you have
 tio quæ do- learned all this while: and whether you
 cet caduca can, like *Job*, receive at the hand of God
 a spernere & some evil, as wel as you have hitherto re-
 celestiaspi- ceived a great deal of *Good*. As therefore
 rare. Nazi- you have always prayed, *Thy will be done*,
 m ad Phi- so be not now offended at that which is
 lagrium. done by his *holy will*.

7. That

7. That all things shall work together for the best to them that love God. Inſomuch that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, &c. ſhall be able to ſeparate us from the love of God, which is in Jeſus Chriſt our Lord. Aſſure your ſelf that every pang is a prevention of the pains of Hell, every reſpit an earneſt of Heavens reſt, and how many ſtripes do you eſteem Heaven worth? As your life hath been a comfort to others, ſo give your Friends a Chriſtian exmple to die, and deceive the Devil as Job did. It is but the Croſs of Chriſt, ſent before to crucifie the love of the World in thee, that thou mayſt go eternally to live with Chriſt who was crucified for thee. As thou art therefore a true Chriſtian, take up (like Simon of Cyrene) with both thy Arms his holy Croſs, carry it after him, unto him; thy pains will ſhortly paſs and joys ſhall never paſs away.

Conſolations againſt the fear of Death.

IF in the time of thy ſickneſs thou findeſt thy ſelf fearful to die; meditate,

1. That it argueth a daſtardly mind to fear that which is not: For in the Church of Chriſt there is no Death, Iſa. 25. 7. 8. And whoſoever liveth and believeth in Chriſt ſhall never die, John 11, 26 Let them fear Death who live without Chriſt: Chriſtians die not, but when they pleaſe God, they are like Enoch tranſlated unto God. Their pains are but Elijah's fiery Chariot to carry them to Heaven: or like Lazarus's ſores

Gen. 5: 24,
2 Kings 2.
11. 12,
Luke 6: 23.

John 14.

sending them to *Abraham's bosom*. In a word, if thou be one that like *Lazarus* lovest *Jesus*, thy sickness is not unto the death, but for the glory of God; who of his love changeth thy living Death to an everlasting Life. And if many Heathen men, as *Socrates*, *Curtius*, *Seneca*, &c. died willingly (when they might have lived) in hope of the immortality of the Soul wilt thou being trained so long in Christ's School (and now called to the *Marriage Supper* of the blessed Lamb, *Apoc.* 19, 7.) be one of those Guests that refuse to go to that joyful Banquet? God forbid.

John 14. 5.

2. Remember that thy abode is here but the second degree of thy life; for after thou hadst first lived nine months in thy Mother's womb: thou wast of necessity driven thence to live here in a second degree of life. And when the number of Months which God hath determined for this life are expired, thou must likewise leave this and pass to a third degree in the other world, which never ends. Which to them that live and die in the Lord, surpasseth as far this kind of life as this doth that which one lives in his Mother's womb. To this last and excellentest degree of life, through his Door passed Christ himself. and all his Saints that were before thee; and so shall all the rest after them and thee. Why shouldst thou fear that which is common to all Gods Elect; why should that be uncouth to thee, which was welcome to all them? Fear not Death, for as it is the *Exo-*

du

Ans of a bad, so it is the *Genesis* of a better World: the end of a *temporal*, but the beginning of an *eternal* life.

4. Consider that there are but *three things* that can make Death so fearful unto thee. First, the *loss* thou hast thereby. Secondly the *pain* that is therein. Thirdly, the *terrible effects* which follow after. All these are but false fires and causeless fears. For the first, if thou leavest here uncertain goods which *Thieves* may rob, thou shalt find in Heaven a true *Treasure* that can never be taken away: these were but lent thee as a *Steward* upon accounts, those shall be given thee as the *reward* for ever. If thou leavest a *loving wife*, thou shalt be married to *Christ*, which is more lovely. If thou leavest *Children* and *Friends*, thou shalt there find all thy *religious Ancestors* and *Children* departed. yea, *Christ* and all his blessed *Saints* and *Angels*; and as many of thy *Children* as be *God's Children*, shall thither follow after thee. Thou leavest an *earthly possession*, and a *house of clay*; and thou shalt enjoy an *Heavenly Inheritance* and *mansion of Glory*, which is purchased, prepared; and reserved for thee. What hast thou lost? Nay is not Death unto the gain? Go home, Go home, and we will follow after thee.

Secondly, For the *pain* in Death; the *fear* of Death more *pains* many than the very *pangs* of Death; for many a Christian dies without any great *pangs* or *pains*. Pitch the *Anchor* of thy *hope* on the firm ground of the *Word* of *God*, who hath promised in thy

Mors præ-
sentis vitæ
exitus, & in-
troitus me-
ioris Bern-
in Epist. ad
Rom.

Mar. 6. 19
20.

John 14, 2
2 Cor 5. 1

Timor mor-
tis ipsa
morte peior.

thy weakness to perfect his strength, and not
 2Cor, 12:9 to suffer thee to be tempted above that thou
 1Cor, 10:13 are able to bear. And Christ will shortly
 turn all thy temporal pains to his eternal
 Joys.

Lastly, As for the terrible effects which
 follow after Death, they belong not to thee
 being a member of Christ, for Christ by his
 Death hath taken away the sting of Death
 to the faithfull, so that now there is no
 condemnation to them that are in Christ Jesus.
 Rom 8: 1: And Christ hath protested, that he that be-
 lieveth in him hath everlasting life and shall
 John 5: 24: not come into condemnation, but hath passed
 from death unto life. Hereupon the Holy
 Spirit from Heaven saith, Blessed are the
 dead which die in the Lord; and that from
 thenceforth they rest from their labours and
 their works do follow them. In respect
 therefore of the faithfull, Death is seal-
 1Co. 15: 54 lowed up in Victory; and this sting which
 1Thess. 4: 13. is sin and the punishment thereof, is taken
 Isa. 26. away by Christ. Hence death is called
 Apoc. 14. in respect of our bodies, a Sleep and Rest,
 1John 4. 1. and in respect of our Souls, a going to our
 ἀπὸ νεκρῶν ἐν
 ἡγῆσιν. heavenly Father; a departure in peace, a
 Luke 3: removing from this body to go to the Lord, a
 1Cor. 3: dissolution of Soul and Body to be with Christ.
 Phil: 1. 22. What shal we say? Precious in the sight of
 ἡ δόξα τῆς
 ἁγίας πόρτα the Lord is the Death of his saints. These
 gloriz: pains are but thy throws and travels to
 bring forth eternal life. And who would
 not pass through Hell to go to paradise?
 Greg. Janua much more through Death? There is
 vita. Ber nothing after Death that thou needest
 Fear 2

fear ; not thy *sins* , because Christ hath payed thy *Ransom* ; not the *Judg* , for he is thy *loving Brother* ; not the *Grave* , for it is the *Lord's Bed* ; not *Hell* , for thy Redeemer keeps the *Key* ; not the *Devil* , for God's *holy Angels* pitch their *Tents* about thee , and will not leave thee , till they bring thee to Heaven . Thou wast never nearer *Eternal life* : glorifie therefore Christ by a blessed *Death* . Say chearfully , come *Lord Jesus* , for thy *Servant* cometh unto thee : I am willing , *Lord* , help my *weakness* ,

*Seven sanctified Thoughts , and mournful
sighs of a sick Man , ready to Die .*

NOW forasimuch as God of his infinite mercy doth so temper our pain and sickness , that we are not always oppressed with extremity , but gives us in the midst of our extremities some respite to ease and refresh our selves ; thou must have an especial care (considering how short a time thou hast , either for ever to lose , or to obtain Heaven) to make use of every breathing time which God doth afford thee : and during that little time of ease , to gather strength against the firs of greater anguish . Therefore in these times of relaxation and ease , use some of these short Thoughts and Sighs .

The first Thought .

Seeing every Man enters into this life in tears , passeth it in sweat and ends it in sorrow ; ah what is there in it ; that a Man should desire to live any longer in it ? Oh ! what a folly is it , that when the Mariner roweth

roweth with all his force to arrive at the wished Port; and that the Traveller never resteth till he comes to his Journeys end: we fear to descry our Port, and therefore would put back our Bark to be long tossed in this continual Tempest; we weep to see our journeys end, and therefore desire our journey to be lengthened, that we might be more tired with a foul and cumberfom way.

The Spirituall Sigh thereupon.

Gen. 47. 9.

O Lord, this life is but a troublesome Pilgrimage, few in days' but full in evils; and I am weary of it by reason of my sins. Let me therefore (O Lord) intreat thy Majesty in this bed of sickness, as Elias did under the Juniper-tree in his affliction: It is now enough, O Lord, that I have lived so long in this vale of misery; take my Soul into thy merciful hands, for I am no better than my Fathers.

1 Kings 19.

The second Thought.

Rom. 7. 24.

Imos. 4. 1.

Gal. 5. 17.

THink with what a body of sin thou art laden, what great civil wars are contained in a little world, the flesh fighting against the Spirit; passion against reason, Earth against Heaven, and the World within thee banding it self for the World without thee; and that but one only means remains to end this conflict. Death, which (in Gods appointed time) will separate thy Spirit from thy flesh the pure and regenerate part of thy Soul, from that part which is impure and unregenerate.

The

The spiritual sigh upon the second Thought.

O Wretched man that I am, who shall deliver me from the body of this death? O my sweet Saviour Jesus Christ, thou hast redeemed me with thy precious Blood. And because thou hast delivered my Soul from sin, mine Eyes from tears, and my Feet from falling; I do here from the very bottom of my heart, ascribe the whole praise and glory of my salvation to thy only grace & mercy saying, (with the holy Apostle) Thanks be unto God, which hath given me the victory through our Lord Jesus Christ.

Rom. 7. 34.

1 Pet. 2.

Apoc. 5. 9.

Psal 16. 8.

1 Cor. 15. 57.

Psal 145.

The third Thought.

I Think how it behoves thee, to be assured that thy Soul is Christs, for Death hath taken sufficient gages to assure himself of thy Body, & that all thy senses be all ready to die, save only the sense of pain; but sith the beginning of thy being began with pain, marvel the less if thy end conclude with dolours. But if these temporal dolours (which only afflict the body) be so painful; O Lord, who can endure the devouring fire? who can abide the everlasting burning:

Isa. 33. 14.

The spiritual Sigh upon the third Thought.

O Lord Jesus Christ, the Son of the living god who art the only Physician that canst ease my body from pain, and restore my soul to life eternal: put thy Passion, Cross, and Death, betwixt my Soul and

and thy Judgments, and let the merits of thy obedience stand betwixt thy Father's Justice and my disobedience: & from these bodily pains receive my Soul into thine everlasting peace for I cry unto thee with Stephen, Lord Jesus receive my spirit.

Acts 7. 59

The fourth Thought.

THink that the worst that Death can do, is but to send thy Soul sooner than thy flesh would be willing to Christ and his heavenly Joys. Remember that *that worst is thy best hope.* The worst therefore of Death, is rather a help than a harm.

The spiritual Sigh upon the fourth Thought.

O Lord Jesus Christ, the Saviour of all them that put their trust in thee, forsake not him that in misery flieth unto thy Grace for succor and mercy; Oh sound that *sweet Voice* in the ears of my Soul, which thou spakest unto the *penitent Thief* on the Cross; *This day thou shalt be with me in Paradise.* For I, O Lord, do (with the Apostle) (from my Soul speak unto thee, I desire to be dissolved, & to be with Christ.

Luke 23. 43

Psalm 1. 23

The fifth Thought

O Think, (if thou fearest to die) That in Mount Sion there is no Death for he that believeth in Christ, shall never die. And if thou desirest to live, without doubt, the life *Eternal* (whereunto this Death is a *passage*) surpasseth all. There do all the faithful departed (having

Ma. 2. 7. 8.

John 11. 25

ving

ving ended their miseries) live with Christ in joys, and thither shall all the godly, which survive, be gathered out of their troubles, to enjoy with him eternal rest.

The spiritual sigh on the fifth Thought

O Lord, thou seest the malice of Satan, who (not contenting himself like a roaring Lion all the Days and Nights of our life, to seek our destruction) shews himself belieft, when thy Children are weakest, and nearest to their end: O Lord reprove, him and preserve my Soul: He seeks to terrifie me with Death, which my sins have deserved; but let thy Holy Spirit comfort my Soul with the assurance of eternal life, which thy Blood hath purchased. Alluage my pain, increase my patience, & (if it be thy blessed will) end my troubles: for my Soul beseecheth thee with old blessed Simeon, Lord now let me thy servant depart in peace, according to thy Word.

1 Pet. 5. 8.

Luke 2. 29

The sixth Thought,

THink with thy self what a blessing God hath bestowed upon thee above many millions in the World; that whereas they are either Pagans, who worship not the true God; or Idolaters, who worship the true God falsely: thou hast lived in a true Christian Church, and hast grace to die in the true Christian faith, and to be buried in the Sepulchre of God's Servants; who all wait for the hope of Israel, and raising of their Bodies in the resurrection of the Just.

Acts 26. 6. 7

Luke 14. 14

The

John 11.25,
26.

The spiritual Sigh upon the sixth Thought.

Verse 24.

Job. 19. 25
26.

O Lord Jesus Christ, who art the Resurrection and the life; in whom whosoever believeth shall live though he were dead. I believe that whosoever liveth, and believeth in thee shall never die. I know that I shall rise again in the resurrection of the last day; for I am sure, that thou my Redeemer livest. And though that after death, Worms destroy my body, yet I shall see thee, my Lord, and my God, in this flesh.

Mar. 25.34.

Grant therefore, O Christ, for thy bitter Death and Passion sake, that at that day I may be one of them to whom thou wilt pronounce that joyful sentence; Come ye blessed of my Father, inherit the Kingdom prepared for you before the foundation of the World.

Gal. 3. 13.
Zam. 1.12.

The seventh Thought.

I Hink with thy self how Christ endured for thee a cursed Death, and the wrath of God which was due unto thy sins; and what terrible pains and cruel torments the Apostles and Martyrs have voluntarily suffered for the defence of Christ's Faith, when they might have avoided by dissembling or denying him? how much more willing should thou be to depart in the Faith in Christ, having less pains to torment thee, and more means to comfort thee.

The

The spiritual Sigh upon the seventh Thought,
 Lord, my sins have deserved the
 pains of Hell and eternal Death much
 more these fatherly corrections, wherewith
 thou hast afflicted me: But, O blessed Lamb of
 God, which takest away the sins of the world,
 have mercy upon me, and wash away all my
 filthy sins with thy most precious Blood, and
 receive my Soul into thy heavenly Kingdom;
 for into thy hands, O Father, I commend my
 spirit, and thou hast redeemed me O Lord thou
 God of Truth: John 1. 29.
Apoc. 1. 5.
Luke 23. 42
Psal. 35. 1.

The sick person ought now to send for some
 godly Religious Pastor.

Many wise remember (if convenient-
 ly it may be) to send for some godly
 and religious Pastor: not only to pray for
 thee at thy Death, (for god in such a case
 hath promised to hear the prayers of the
 righteous 1 Prophets and 2 Elders of the
 Church) but also upon thy Confession, &
 unfeigned Repentance, to absolve thee of thy
 sins. For as Christ hath given him a calling
 to 3 Baptize thee unto repentance for the
 remission of thy sins : so hath he likewise
 given him a calling, and 4 power and
 5 authority (upon repentance) to absolve
 thee from thy sins; 6 I will give thee the
 Keys of the Kingdom of Heaven: & what-
 soever thou shalt bind upon earth shall be
 bound in Heaven: & whatsoever thou shalt
 loose on Earth, shall be loosed in Heaven.
 & again, verily I say unto you, whatsoever
 y e bind 1 Gen. 20. 7
Jer. 18; 20.
& 3. 1.
Exek. 4. 14.
1 Sam. 9. 7.
& 12. 9. 21.
2 James 5.
14. 15. 16.
3 Mark 1. 4.
Acts 19. 4.
4 1 Cor. 5. 4.
5 1 Cor. 10. 8
6 Mat. 16. 19
Mat. 18. 18

John 20: 21, 22: bind in earth, shall be bound in heaven. whatsoever ye loose in earth, shall be loosed in heaven. And again, Receive ye the holy Ghost, whosoever sins ye remit, they are remitted unto them; & whosoever sins ye retain, they are retained. This Doctrine was as ancient in the Church of God as Job, for Elihu tells him, That when God strikes a man with malady on his bed, so that his soul draweth near the grave, & his life to the buriers; if there be any messenger with him, or any interpreter one of a thousand to declare unto man his righteousness, then will he have mercy upon him &c.

James 5: 17, 18: And answerable hereunto, saith St. James, (if the sick have committed sins) upon his repentance, and the Prayers of the Elders, they shall be forgiven him. These have power to shut Heaven, & to deliver (the scandalous

impenitent sinner) to Satan: For the weapons of their warfare are not carnal; but mighty through God, to cast down &c. & to have vengeance in readiness against all disobedience. They have the Keys of loosing, therefore the power of Absolving.

The Bishops, and Priests of the Church do not forgive sins by any absolute power of their own (for so only Christ, their Master forgiveth sins) but ministerially, - as the servants of Christ, and Stewards to whose fidelity their Lord & Master hath committed his Keys: and that is, when they do declare and pronounce, either publicly or privately, by the Word of God, what bindeth, what looseth; and the mercies of God to penitent Sinners, or his Judgments

ments to impenitent & obstinate persons, and so do apply the general promises or threatnings to the penitent or impenitent. For Christ from Heaven doth by them (as by his Ministers on earth) declare whom he remitteth and bindeth, & to whom he will open the gates of Heaven, & against whom he will shut them. And therefore it is not said, whose sins ye signifie to be remitted, but whose sins ye remit. They then do remit sins, because Christ by their Ministry remitteth sins, as Christ by his Disciples loosed Lazarus John 11.44. And as no water could wash away Naamans Leprosie, but the water of Jordan (tho other Rivers were as clear) because the promise was annexed unto the waters of Jordan, & not of other Rivers; so tho another man may pronounce the same words, yet have they not the like efficacy and power to work on the Conscience, as when they are pronounced from the mouth of Christs Ministers, because that the promise is annexed to the word of God, in their mouths. For them hath he chosen 3 separated, and 4 set apart for this work, and to them he hath committed the 5 Ministry and word of Reconciliation; by their holy 6 Calling, and 7 Ordination they have received the 8 Holy Ghost and Ministerial power of binding and loosing. They are sent forth of the holynes of Christ for this work whereunto he hath called them. And Christ gives his Ministers power to forgive sins to the penitent in the

To this end saith Basil, in Asc. c. 13. Christus omnibus Pastoribus Ecclesiae, ὡς πατέρες ἡμετέρας ἀποκαταστήσει, ut qualem tribuit potestatem, cuius signum est quod omnes exequantur, & foliunt, ut Petrus. Papists dare not deny this. Quilibet sacerdos (quantum est ex virtute clavium) habet potestatem indifferenter in omnibus. In suppl. Th. 4. 6. Verse 10. 1 John 10. 2, 22. 2 Acts 1. 24. 3 Acts 13. 2. 4 Rom. 1. 7. 5 2 Cor. 5. 18. 19. 6 Acts 13. 1. 1 Cor. 1. 1. Heb. 5. 4. Tit. 1. 5. 7 John 20. 21-23. Acts 13. 24: same

Some words that he teacheth us in the Lords Prayer, to desire god to forgive us our sins; to assure all penitent sinners, that by god his Ministers absolution doth fully through the merits of Christ's blood forgive them all their sins: So that what Luke 16. 4. Christ decreeth in Heaven, in foro iudicii, 2 Cor. 5. 18. the same he declareth on Earth by his reconciling Ministers, in foro penitentiae: so that as god hath reconciled the World to himself by Jesus Christ; so hath he (saith the Apostle) given unto us the mystery of this Reconciliation.

He that sent them to Baptize, saying, go and teach all Nations, baptizing them, &c., sent them also to remit Sins: saying, As my Father sent me, so send I you; who so ever sins ye remit, they are remitted unto them, &c. As therefore none can baptize (though he use the same water and words) but only the lawful Minister, which Christ hath called and authorized to this Divine & Ministerial Function: so though others may comfort with good words; yet none can absolve from sin, but only those to whom Christ hath committed the Holy Ministry and word of reconciliation, and of their absolution, Christ speaketh, He that heareth you heareth me. In a doubtful title thou wilt ask the counsel of a skilful Lawyer, in peril of sickness thou wilt know the advice of the learned Physician: and is there no danger in dread of damnation, for a Sinner to be his own Judge.

Judicious Calvin teacheth this point of Doctrine most plainly; *Et si omnes multos nos debeamus consolari, &c.* Although (saith he) we ought to comfort & confirm one another in the confidence of Gods mercy, yet we see that the Ministers are appointed as witnesses & surries to ascertain our Consciences of the remission of sins in so much as they are said to remit sins, & to loose souls. Let every faithful Man therefore remmember that it is his duty (if inwardly he be vexed & afflicted with the sence of his sins) not to neglect that remedy which is offered unto him by the Lord, to wit, that for the easing of his Conscience he makes private confession of sins unto his Pastor: and that he desire his private endeavour for the application of some comfort unto his soul. whose office it is (both publicly & privately) to administer Evangelical Consolation to Gods people.

Beza highly commendeth this practice and Luther saith, *That he had rather lose a thousand worlds, than suffer private confession to be thrust out of the Church.* Our Church hath ever most soundly maintained the truth of this Doctrine; but most justly abolished the tyrannous and Antichristian abuse of Popish Auricular Confession; which they thrust upon the Souls of Christians as an expiatory Sacrifice, and a meritorious satisfaction for sin, racking their Conscience to confess when they feel no distress, and to enumerate all their sins, which is impossible: that by this means they might

Lib 3. Instit. C. 4. sect. 12.

1 In Antich. Paparus & Christianis vo. 1. fo. 66 109. & seq.
2 Witness our Lyrurgy. Dr Hol- land absol- ved Dr Rei- zolds who not being able to speak, kissed the hand wherewith he was absolved.

div

Apoc. 89.
 Mat. 2. 7:
 Luke. 5: 25:
 Mat 16: 19.
 1 Cor. 4: 1
 2 Cor. 5: 20
 Ministerii
 clavis du-
 plex est una
 scientia di-
 scernendi:
 Cor. 12: 10.
 1 John 4: 1.
 Jer. 25: 15
 Alia est po-
 testas ligan-
 ti & absol-
 vendi.
 John 20. 23.
 Math. 27. 4
 Heb. 7. 24.
 27, 28, 29
 Heb. 8. 1.
 Heb. 7. 25,

tive into the secrets, of all men, which oft-
 times hath proved pernicious, not only
 to private persons, but also to publick States.
 But the truth of God's Word is, that no
 Person having received Orders in the
 Church of Rome can truly absolve a sinner,
 for the keys of Absolution are two; the one
 is the key of Authority, and that only
 Christ hath; the other is the key of Mi-
 nistry, and this he gives to his Ministers,
 who are therefore called the Ministers of
 Christ, The Stewards of Gods Mysteries; The
 Ambassadors of Reconciliation, Bishops, Pa-
 stors, Elders, &c. But Christ never ordained
 in the New Testament any order of sacrific-
 ing Priests, neither is the name *Priest*
 which properly signifieth *Sacerdos*, or sacrific-
 ing Priest, given to an Officer of Christ,
 in all the New Testament Neither do we
 read in all the New Testament of any who
 confessed himself to be a Priest, but Judas.
 Neither is there any real Priest in the New
 Testament, but only Christ. Neither is there
 any part of his Priesthood, to be now ac-
 complished on earth, but that which he
 fulfilleth in Heaven, by making intercession
 for us. Seeing therefore Christ never ordain-
 ed any order of sacrificing Priests, & that
 Popish Priests scorn the name of Ministers
 of the Gospel, to whom only Christ com-
 mitted his Keys it necessarily followeth,
 that no popish priest can truly either excom-
 municate or absolve any sinner, or have any
 lawful right to meddle with Christ's Keys.
 But the Antichristian abuse of this Divine
 Or-

Ordinance should not abolish the *lawful* use thereof betwixt Christians and their Pastors in cases of distress of Conscience for which it was chiefly ordained.

And verily, there is not any means more excellent to *humble a proud heart*, nor to raise up an humble spirit, than this spiritual conference betwixt the Pastors & the people committed to their charge. If any *in therefore troubleth thy Conscience*, confests it to Gods Minister, ask his counsel, and if thou dost truly repent, receive his Absolution. And then doubt not in *foro Conscientiæ*, but thy sins be as verily forgiven on Earth, as if thou didst hear Christ himself in *foro iudicii* pronouncing them to be forgiven in Heaven. *Qui vos audit, me* Luk. 10. 16. *audit*: he that heareth you heareth me.

Try this, and tell me whether thou shalt not find more ease in thy Conscience than can be expressed in words. Did prophane men consider the Dignity of this Divine Calling, they would the more honour the Calling, and reverence the Persons.

The sick man (having thus eased his Conscience, and received his Absolution) may do well having a convenient number of faithful Christians joyned with him) to receive the *Holy Sacrament* of the Lords Supper; to encourage him in his Faith & to discourage the Devil in his assaults: In this respect the. Council of Nice termeth this Sacrament, *Viaticum*, the souls provision for his journey. And albeit the Lords Supper be an Ecclesiastical action: yet forasmuch

Concil.
Nic. Can. 12

1 Mat. 26. 18. as much as our Lord (the first institutor
 Luke 22. 12. celebrated in a 1 private house and that 2
 2 Rom. 16 5. S. Paul termeth the Houses of Christians,
 Philem. v. 2. the Churches of Christ and that 3 Christ
 3 Mar. 11. 20. himself hath promised to be in the midst of
 4 Jewel a- the faithful, where but two or three are ga-
 gainst Har- thered together in his Name I see no reason,
 ling, Art. 1. but if Christians desire it (when they are
 of private not through sickness able to come to the
 Mass fol. 4. Church) but that they should receive and
 5 In missis Pastors ought to administer to them the
 privatis suf Sacraments at home. He sheweth more
 ficit si unus implicitly than knowledge, who thinks
 ut pænes, that this favours of a private Mass. For a
 scilicet Mi- Mass is called *Private*, not because it is
 nister, qui said in a private house, but because (as Bi-
 Popoli tu- shop 4 Jewel teacheth out of 5 Aquinas)
 rius perso- the priest receiveth the Sacrament him-
 nam gerit. self alone, without distribution made unto
 Aquin. Part. others, and then it is private, although
 8. q. 38. the whole Parish be present and look
 Art. 5. upon him. There is as much difference
 6 De Coenæ between such a Communion, and the
 administra- *Antichristian Idol* of a private Mass, as
 tione ita there is berwixt Heaven and Hell. For at
 senrio liben- a Communion in a private Family upon
 er, admit- such an extraordinary occasion, Christ his
 tendum est institution is observed, many faithful
 hunc morem Brethren meet together and carry one
 ut apud æ- for another, Christ his Death is remem-
 gros cele- bred and shewed, and the Minister, toge-
 bretur com- ther with the Faithful, and the sick par-
 munion, cum ty do communicate. Mr. Calvin saith,
 ira res & op- That he doth very willingly admit admini-
 portunitas string the Communion to them that are sick,
 ferer. Epist. when

when the case and opportunity so requireth. And in (a) another place he saith, That he had many mighty reasons to compel him not to deny the Lord's Supper unto the sick. Yet I would wish all Christians to use to receive often in their health, especially once every month with the whole Church; for then they shall not need so much to assemble their friends upon such an occasion, nor so much to be troubled themselves for want of the Sacrament. For as Mr. Perkins saith very well, The fruit and efficacy of the Sacraments is not to be restrained to the time of receiving, but it extends it self to the whole time of man's life afterwards: the efficacy whereof did men thoroughly understand they would not need to be so often exhorted to receive it.

Pastores omnes hic exoratos velim, ut in hujus controversiæ statum penitus introspiciunt nec fideles ex hac vita migrantes & panem vitæ patentes viatico suo fraudari sinant, ne lugubris ista in iis adimpleatur lamentatio, Parvuli panem petunt & non sit qui frangat eis. As therefore when a wicked liver dieth he may say to death as *Ahab* said to *Elijah*, Hast thou found me, O mine enemy? So on the other side, when it is told a penitent Sinner, that Death knocks at the door, and begins to look him in the face; he may say of Death, as *David* said of *Ahimeas*, Let him come, and welcome, for he is a good man, and cometh with good tidings: he is the messenger of Christ, and bringeth unto me the joyful news of eternal life. And

a Cur cor-
nam ægrotis
negandam
esse non ar-
bitror, mul-
tæ & graves
causæ me
impellant.
Epist. 32.
Perkins his
right way to
Dying.

Admonitio
ad Pastores.
Lam. 4. 4.

1. King 1.
2. 10.

2 Sam. 23.
28.
Ut mori
pious, vivere
discipie.

Summum
hominis bo-
nus ex hac
vita exiit.

as the *Red Sea* was a gulf to drown the *Egyptians* to destruction, but a passage to the *Israelites* to convey them to *Canaan's* Possession: so death to the wicked is a *sink* to hell and condemnation; but to the godly the gate to everlasting life and salvation. And one day of a *(a)* *blissed Death* will make amends for all the *sorrows* of a *bitter life*.

When therefore thou perceivest thy soul departing from thy body, pray with thy tongue if thou canst, else pray in thy heart and mind, these words, fixing the eyes of thy soul upon Jesus Christ thy Saviour.

A Prayer at yielding up of the Ghost.

John 1. 29.

O *Lamb of God* which by thy blood hast taken away the sins of the world, have mercy upon me a sinner, *Lord Jesus receive my spirit.* Amen.

Luke 18. 13.

When the sick party is departing, let the faithful that are present kneel down, and commend his soul to God, in these or the like words:

Psalms 46. 1.
Psalms 49.

O Gracious God and merciful Father, *who art the refuge and strength, and very present help in trouble.* lift up the light of thy favourable countenance at this instant upon thy servant that now cometh to appear in thy presence: *wash away,* good Lord, all *his sins*, by the merits of Christ Jesus blood, that they may never be laid to his charge, Increase *his faith*, preserve and keep safe his soul from the danger of the *Devil* and his wicked *Angels*. Comfort him with thy holy Spirit; cause him now to feel

John 1. 7.

feel that thou art his *loving Father*, and that he is thy child by *Adoption and Grace*. Save O Christ, the price of thy own blood, and suffer him not to be lost whom thou hast bought so dearly. Receive his soul, as thou didst the *penitent thief* into thy heavenly *Paradise*: Let thy blessed Angels conduct him thither, as they carried the soul of *Lazarus*: grant unto him a joyful Resurrection at the last day. O Father, hear us for him, and hear thine own Son, our only *Mediator*, that sits at thy right hand, for him and us all: even for the merit of that bitter death and passion which he hath suffered for us. In confidence whereof we now recommend his soul into thy fatherly hands, in that blessed prayer which our Saviour hath taught us in all times of our troubles to say unto thee: *Our Father, &c.*

Thus far of the Practice of Piety in dying in the Lord,

Now followeth the Practice of Piety
in dying for the Lord.

THE Practice of Piety in dying for the Lord, is termed *Martyrdom*.

Martyrdom is the Testimony which a Christian beareth to the Doctrine of the Gospel, by enduring any kind of Death: to invite many, and confirm all, to embrace the truth thereof: To this kind of death Christ hath promised a Crown; Be thou faithful unto the death and I will give thee the Crown of life. Which promise the Church so firmly believeth, that they termed *Martyrdom*

1 Cor. 12. 13.

Sanguis

Martyrum

semen Ec-

clesiaz. Mar-

tyres acce-

perunt non

dederunt

coronas.

Leo. Marty-

rio corona-

tus. Euf.

usual.

How vivid

separavit

24. 11.

it self, a *Crown*. And God to animate Christians to this excellent prize, would by a *prediction* that *Stephen*, the first Christian Martyr, should have his name of a *Crown*.

Of *Martyrdom* there are three kinds.

1. *Sola voluntate*, in will only, as *John* the *Evangelist*, (who being boiled in a Cauldron of Oyl) came out rather *annointed* than *sod*: and died of old age at *Ephesus*.

2 *Solo opere*, indeed only, as the *Innocents* of *Bethlehem*.

4. *Voluntate & opere*, both in will and deed, as in the Primitive Church, *Stephen*, *Polycarpus*, *Ignatius*, *Laurentius*, *Romanus*, *Antiochianus*, and thousands. And in our days, *Cranmer*, *Latimer*, *Hooper*, *Ridley*, *Farrar*, *Bradford*, *Philpot*, *Sanders*, *Glover*, *Taylor*, and others innumerable, whose *fiery zeal* to Gods truth, brought them to the *flames* of *Martyrdom*, to seal *Christ's Faith*. It is not the cruelty of the Death, but the *innocency* and *holiness* of the cause, that maketh a Martyr. Neither is an erroneous Conscience a sufficient warrant to suffer *Martyrdom*: because *science* in God's Word must direct *conscience* in man's heart. For they who killed the Apostles, in their erroneous consciences, thought they did God *good service*? and *Paul* of *zeal* breathed out *slaughters* against the *Lord's Saints*. Now whether the cause of our *Seminary Priests* and *Jesuits* be so *holy*, *true*, and *innocent*, as that it may

warrant

Bern. Ser. in
fest. innoc.
Frid. nausea
invit. Johan.
Flores Hist.
ad an. 66.
Mat. 2.
Acts 7.
Acts and
Monum.
1 Pet. 2. 10.

Causa, non
passio facit
martyrem.
Aug. Epi.
Non Mortes
sed mores.
Dr. Boys.
Tho. Aq. in
1. p. quest.
19. art. 6.
John 16. 2.
Acts. 9. 1.
Phil. 3. 6.

warrant their Conscience to suffer Death, and to hazard their eternal salvation thereon, let Paul's Epistle written to the ancient Christian Romans (but against our new Antichristian Romans) but judg: and it will plainly appear, that the Doctrine which St. Paul taught the ancient Church of Rome is *ex Diámetro* opposite in 20 fundamental points of true Religion, to that which the new Church of Rome teacheth and maintaineth: For St. Paul taught the Primitive Church of Rome.

1. That our Election is of God's Free Grace, and not *ex operibus prævisis*, Rom. 9. 11. Rom. 11. 5, 6.

2. That we are justified before God by faith only, without good works, Rom. 3. 20, 28. Rom. 4. 2, &c. Rom. 1. 17.

3. That the good works of the regenerate, are not of their own condignity meritorious, nor such as can deserve Heaven, Rom. 8. 8. Rom. 11. 6. Rom. 6. 23.

4. That those Books only are God's Oracles and Canonical Scripture, which were committed to the custody and credit of the Jews, Rom. 3. 2. Rom. 1. 2. Rom. 16. 26. such were never the Apocrypha.

5. That the holy Scriptures have God's authority, (a) Rom. 9. 17. Rom. 3. 4. Rom. 11. 32. conferred with Gal. 3. 22. Therefore above the authority of the Church.

6. That all as well Laity as Clergy that will be saved, must familiarly read or know the holy Scripture, Rom. 15. 4. Rom. 10. 1, 2, 8. Rom. 16. 26.

V 3

7. That

Epistola ad Romanos, is no Epistola in Romanos.

a Note that the Scripture saith, God saith, and the Scripture concludeth he is all one with Paul.

ἰδωλολατρεία,
Having re-
ference to
what he
spake be-
fore
Rom. 1. 13.
of Images.

7. That all Images made of the true God, are very Idols, R. 1. 23. & R. 2. 22. confer'd.

8. That to bow the knee religiously to an Image, or to worship any Creature, is meer Idolatry, R. 1. 4. and a lying service, R. 1. 25.

9. That we must not pray unto any but to God only, in whom we believe, Rom. 1. 12, 14. Rom. 8. 15, 27. Therefore not to Saints and Angels.

10. That Christ is our only Intercessor in Heaven, Rom. 8. 34. Rom. 5. 2. Rom. 16. 27.

11. That the only sacrifice of Christians, is nothing but the spiritual sacrificing of their souls & bodies to serve God in holiness and righteousness, R. 12. 2. R. 15, 16. therefore no real sacrificing of Christ in the Mass.

12. That the religious worship call'd *doulia* as well as *latría*, belongeth to God alone, Rom. 9. Rom. 12. 1. Rom. 16. 18. conferr'd.

13. That all Christians are to pray unto God in their own native language, Ro. 14. 11.

14. That we have not of our selves, in the state of corruption, free will unto good, Rom. 7. 11. &c. Rom. 9. 16.

15. That Concupiscence in the regenerate, is sin, Rom. 7. 7, 8, 10.

16. That the Sacraments do not confer grace, *ex opere operato*, but sign and seal what is already confirmed unto us, Rom. 4. 11, 12. Rom. 2. 28, 29.

17. That every true believing Christian may in this life be assured of his salvation, Rom. 8. 9, 16, 35, &c.

18. That no man in this life, since Adams fall, can perfectly fulfil the Commandments

ments of God, *Rom. 7. 10, &c. Rom. 3. 19, &c. Rom. 11. 32.*

19. That to place Religion in the difference of Meats and Days, is superstitious, *Rom. 14. 3, 5, 6. 17. 22.*

20. That the imputed Righteousness of Christ, is that only that makes us just before God; *Rom. 4. 9, 17, 23.*

21. That Christ's flesh was made of the Seed of David, by Incarnation, not of a Wafer Cake by Transubstantiation, *Rom. 1. 3.*

22. That all true Christians are Saints, and not those whom the Pope doth only canonize, *Rom. 1. 7. Rom. 8. 27. Rom. 15. 31. Rom. 16. 2. & 15. Rom. 15. 25.*

23. That *Ipse*, Christ the God of Peace, and not *Ipſa*, the Woman should bruise the Serpent's Head, *Rom. 16. 20.*

24. That every soul must of conscience be subject, and pay tribute to the Higher Powers, that is, the Magistrates which bear the sword, *Rom. 13. 1, 2, &c.* and therefore the Pope and Prelates must be subj. & to their Emperors, Kings and Magistrates, unless they will bring damnation upon their souls as Traitors, that resist God and his Ordinance; *Rom 13. 2.*

25. That Paul (not Peter) was ordained by the grace of God, to be the chief Apostle of the Gentiles; and consequently of Rome, the chief City of the Gentiles, (a) *Rom. 15. 15, 16, 19, 20, &c. Rom. 11. 14. Rom. 16. 4.*

26. That the Church of Rome may err and at *Appii forum*, hearing that he was coming towards Rome, Act 28. 25.

4 Seems by *Rom. 15. 20, 29.* and the whole last Chapter, that the Christians, who were in Rome before Paul came thither, were converted by those Preachers whom he had sent thither before him: for he calls them his Helpers, verse 3. 9. Kinsmen. verse 7. 14. Fellow-Prisoners, v. 7. the First fruits of *Achaia*, where he had Preached, v. 7. all familiar to him and to *Tertius*, who writ the Epistle, v. 22. And therefore they came so joyfully to meet Paul

fall away from the true Faith, as well as the *Church of Jerusalem* or any other *particular Church*, Rom. 11. 20. 21, 22.

And seeing the new *upstart Church of Rome*, teacheth in all these, and in innumerable other points, clean contrary to that which the Apostle taught the *Primitive Romans*, let God and this Epistle judg betwixt them and us, whether of us both stands in the *true ancient Catholick Faith* which the Apostle told the *old Romans*? and whether we have not done well to depart from them, so far as they have departed from the *Apostles Doctrine*? And whether it be not better to return to *St. Paul's* truth, than still to continue in *Romes* error? And if this be true, then let *Jesuits* and *Seminary Priests* take heed and fear, lest it be not *faith* but *faction*? not *truth*, but *treason*; not *Religion*, but *Rebellion*, beginning at *Tybur*, and ending at *Tyburn*, which is the cause of their death. And being sent from a troublesome *Apostolical See*, rather than from a peaceable *Apostolical Seat*, because they cannot be suffered to perswade *Subjects* to break their *Oaths*, and to withdraw their *Allegiance* from their *Sovereign* to raise *Rebellion*, to move *Invasion*, to stab and poison *Queens*, to kill and murder *Kings*, to blow up whole *States* with *Gun Powder*; they desperately cast away their own *bodies* to be hanged and quartered; and (their *souls* saved, if they belong to God) I wish *such honour* to all his *Sanats* that sends them. And I have just cause to fear.

fear, that the Miracles of *Lipsius* two Ladies, *Blunfons* Boy, *Garnets* Straw, and the Maids fiery Apron, will not suffice to clear that these men are not *Murderers* of themselves, rather than *Martyrs of Christ*.

And with what *Conscience* can any *Papist* count *Garnet* a *Martyr*, when his own conscience forced him to confess, that it was for *Treason*, and not for *Religion* that he died? But if the Priests of such a *Gun powder Gospel* be *Martyrs*, I marvel who are *Murderers*? If they be *Saints*, who are *Scythians*? and who are *Canibals*, if they be *Catholicks*?

But leaving these, if they will be fil by, to their fithiness still, let us (to whose fidelity the Lord hath committed his true faith, as a precious *depositum*) pray unto God, that we may lead a holy life, answerable to our holy faith, in piety to *Christ* and obedience to our King, that if our Saviour shall ever count us worthy that honour to suffer *Martyrdom* for the *Gospels* sake, be it by open burning at the stake, as in *Q. Mizes* dayes; or by secret *Murdering* as in the *Inquisition house*; or outrageous *massacring*, as in the *Parisians Mattens*; in being blown up with *Gun powder*, as was intended in the *Parliament-house*, we may have grace to pray for the assistance of his holy Spirit. so to strengthen our frailty, and to defend his cause, as that we may seal with our deaths the *evangelical truth* which we have protested in our lives. That in the days of our lives we may be blessed by his Word, in the day of Death be blessed in the Lord,

V s

and

Ut Alexander causa iis
qui illam
scire cupi-
unt patefi-
at, judica-
tus est E-
phesi ab E-
milio Fron-
tino Pro-
console non
propter
professionis
nomen, sed
propter
perpetrata-
larocinia,
cum jam ef-
set prevari-
cator (sc.
Proditor)
Euseb. Hist.
Eccle. lib. 5.
c. 18.
1 Tim. 6. 20.
Pro. 24. 21.
1 Pet. 2. 17.
Acts 5. 41.

Luke 11. 28.
Apoc. 14. 13.
Mat. 25. 34.
Apoc. 2. 9.
10.

and in the day of judgment be the blessed, of his Father: even so grant Lord Jesus. Amen.

A Divine Colloquy between the Soul and her Saviour, concerning the effectual merits of his Dolorous Passion.

Soul.

LORD, wherefore didst thou wash thy Disciples feet? Christ. To teach thee how thou shouldst prepare thy self to come to my Supper.

John 13. 14.

S. Lord, why shouldst thou wash them thy self? Ch. To teach thee humility, if thou wilt be my Disciple.

Luke 22. 19.

S. Lord, wherefore didst thou before thy Death institute thy last Supper? Ch. That thou mightest the better remember my Death, and be assured that all the merits thereof are thine.

John 18. 2.

S. Lord, wherefore wouldst thou go to such a place where Judas knew to find thee? Ch. That thou mightest know that I went as willingly to suffer for thy sin, as ever thou wentest to any place to commit sin.

John 8. 1.

Gen. 3. 3.

S. Lord, wherefore wouldst thou begin thy passion in a Garden? Ch. Because that in a Garden thy sin took first beginning.

Mat. 26. 40.

Isa. 63. 5.

S. Lord, wherefore did thy three select Disciples fall fast asleep, when thou beganst to fall into thy agony? Ch. To shew that I alone wrought the work of thy Redemption.

Mat. 26. 4.

Psal. 9. 2, 3.

S. Lord, why were there so many plots and snares laid for thee? Ch. That I might make thee to escape all the snares of thy Ghostly Hunter.

S. Lord,

S. Lord, why wouldst thou suffer Judas (betraying thee) to kiss thee? C. That by enduring the words of dissimbling lips, I might here begin to expiate sin, where Satan first brought it into the world.

Mat. 26. 46.
Gen. 3. 4. 5.

S. Lord, why wouldst thou be sold for thirty pieces of Silver? C. That I might free thee from perpetual bondage.

Mat. 27. 3.

S. Lord, why didst thou pray with such strong crying and tears? C. That I might quench the fury of God's justice, which was so fiercely kindled against thee.

Mark. 26. 20.
Heb. 5. 7.

S. Lord why wast thou so afraid and cast into such an agony? C. That suffering the wrath due to thy sins, thou mightest be more secure in thy death, and find more comfort in thy cross.

Luke 22. 44.

S. Lord, wherefore didst thou pray so oft and so earnestly, that the cup might pass from thee? C. That thou mightest perceive the horror of that curse and wrath, which being due to thy sins, I was then to drink and endure for thee.

Mat. 26. 29.
42. 44.
Gal. 3. 13.

S. Lord wherefore didst thou after thy wish submit thy will to the will of thy father? C. To teach thee what thou shouldst do in all thy afflictions, and how willingly thou shouldst yield to bear with patience that Cross which thou seest to come from the just hand of thy heavenly Father.

Luke 22. 4.

S. Lord, wherefore didst thou sweat such drops of water and blood? C. That I might cleanse thee from thy stains & bloody spots.

Luke 22. 4. 5.

S. Lord, why wouldst thou be taken, when thou mightest have escaped thine enemies?

C. That

Mat. 7. 27.

Mat. 22. 13.

Mat. 26. 36.

G. That thy spiritual Enemies should not take thee, and cast thee into the Prison of utter darkness.

S. Lord, wherefore wouldst thou be forsaken of all thy Disciples? C. That I might reconcile thee unto God, of whom thou wast forsaken for thy sins.

John. 18. 8.

Mark. 14.

51, 52.

S. Lord wherefore wouldst thou stand to be apprehended alone? C. To shew thee that my love of thy salvation was more than the love of my Disciples.

S. Lord wherefore was the young man caught by the Soldiers, and unstript of his linen, who came out of his bed, bearing the stir at thy apprehension, and leading to the High Priest? C. To shew their outrage in apprehending me, and my Power in preserving out of their outrageous hands all my Disciples, who had been otherwise worse handled by them, than was that young man.

S. Lord, wherefore wouldst thou be bound?

Mat. 25. 2.

Luke 25. 57.

Luke 22. 50.

Luke 22. 61.

C. That I might loose the cords of thine iniquities.

S. Lord why wast thou denied of Peter?

G. That I might confess thee before my Father, and thou mightst learn that there is no trust in man, and that salvation proceeds of my meer mercy.

S. Lord, wherefore wouldst thou bring Peter to repentance at the Crowing of the Cock?

C. That none should despise the means which God hath appointed for their conversion, though they seem never so mean.

S. Lord, wherefore didst thou at the Cock-crowing turn and look upon Peter?

C. Be-

C. Because thou mightest know, that without the help of my grace no means can turn a Sinner unto God, when he is once fallen from him.

S. Lord, wherefore wast thou covered with a purple robe? C. That thou mightest perceive that it was I that did away the scarlet sins.

S. Lord, wherefore wouldst thou be Crown'd with thorns? C. That by wearing thorns, the first fruits of the curse, it might appear that it is I which take away the sins and curse of the world, and crown thee with the Crown of life and glory.

S. Lord, why was a reed put into thy hand? C. That it might appear that I came not to break the bruised Reed.

S. Lord, wherefore wast thou mocked of the Jews? C. That thou mightest insult over Devils, who otherwise would have mocked thee, as the Philistines did Sampson.

S. Lord, wherefore wouldst thou have thy blessed face defiled with spittle? C. That I might cleanse thy face from the shame of sin.

S. Wherefore, Lord, were thine eyes hood-winked with a veil? C. That thy spiritual blindness being removed, thou mightest behold the face of my father in Heaven.

S. Lord, wherefore did they buffet thee with fists, and beat thee with staves? C. That thou mightest be freed from the strokes and tearings of infernal Fiends.

S. Lord, wherefore wouldst thou be reviled? C. That God might speak peace unto thee by his Word and Spirit.

S. Lord, wherefore was thy face disfigured with

John 19. 5.

Isa. 1. 8.

Mat. 27. 2.

1 Pet. 2.

Apos. 10.

Mat. 27. 19.

Mat. 12. 20.

Mat. 27. 29.

Jud. 15. 16.

Mat. 26. 7.

Mat. 24. 65.

Mat. 27. 20.

Mat. 27. 39.

Mat. 27. 30.

John. 19. 3.

Isa. 53. 2.

Mat. 26. 67.

Mat. 15. 19.

John 19. 1.

with blows & blood. C. That thy face might shine glorious as the Angls in Heaven.

S. Lord wherefore wouldst thou be so cruelly scourged? C. That thou mightest be freed from the sting of conscience, and wipe off everlasting torments.

S. Lord wherefore wouldst thou be arraigned at Pilates bar. C. That thou mightest at the last be acquitted before my Judgment seat.

Mat. 14. 50.

S. Lord, wherefore wouldst thou be falsely accused? C. That thou shouldest not be justly condemned.

Luke 23. 2.

S. Lord, wherefore wast thou turned over to be condemned by a strange Judge? C. That thou being redeemed from the captivity of a hellish Tyrant, mightest be restored to God, whose own thou art by right.

John 19. 11.

Titus 3. 1.

Rom. 1. 31.

1 Pet. 2. 13,

14.

S. Wherefore O Christ, didst thou acknowledge that Pilate had power over thee from above? C. That Antichrist under pretence of being my Vicar, should not exalt himself above all principalities and powers.

Luke 23. 1, 2.

John 19.

12, &c.

Note well

Apoc. 1. 8.

& Apoc. 7.

6, 24.

John. 19. 16.

Luke 23. 24.

Rom. 8. 3.

S. Lord, why shouldst thou suffer thy passion under Pontius Pilate being a Roman president to Cæsar of Rome? C. To shew that the Cæsarian and Pontifician policy of Rome should chiefly persecute my Church, and crucifie me in my members.

S. But why Lord wouldst thou be condemned? C. That the Law being condemned in me thou mightest not be condemned by it.

Mat. 27. 24.

John. 15. 6.

S. But why wast thou condemned seeing nothing could be proved against thee? C. That thou mightest know, that it was not for my fault, but for thine, that I suffered.

S. Lord

S. Lord, wherefore wast thou led to suffer out of the City? C. That I might bring thee to thy rest in the Heavenly City.

Mat. 27. 23.
Heb. 13. 12.

S. Lord, why did the Jews compel Simon of Cyrene, coming out of the Field, to carry thy Cross? C. To shew the weakness whereunto the burthen of thy sin brought me: and what must be every Christians case, which goeth out of the Field of this world towards the heavenly Jerusalem.

Luke 23. 26.
Mat. 27. 32.

S. Lord, why wast thou unstript of thy garments? C. That thou mightest see how I forsook all to redeem thee.

John 19. 18.

S. Lord, wherefore wouldst thou be lifted upon a Cross? C. That I might lift thee up with me to Heaven.

Luke 23.

S. Lord, wherefore didst thou hang upon a cursed tree? C. that I might satisfie for thy sin committed, eating the forbidden fruit of a Tree.

Luke 23. 35.
Gal. 2. 7.

S. Lord, wherefore wouldst thou hang between two thieves? C. That thou, my dear soul, mightest have place in the midst of Heavenly Angels.

Luke 23. 33.

S. Lord, wherefore were thy hands and feet nailed to the Cross? C. To enlarge thy hands to do the works of righteousness, and to set thy feet at liberty to walk in the way of peace.

Psal. 32. 16.
John 10. 25.

S. Lord, wherefore did they crucifie thee in Golgotha, the place of dead mens Skulls? C. To assure thee, that my Death is life unto the Dead.

Mat. 27. 33.

S. Lord, why did not the Soldiers divide thy seamless coat? C. To shew that my Church is one without rent of schism.

John 19. 4.

Mat. 27. 3.

1

S. Lord, wherefore didst thou taste Vinegar and Gall? C. That thou mightest eat the bread of Angels, and drink the water of life.

John. 19. 30.

Rom. 10. 1

1 Cor. 3. 13.

S. Lord, why saidst thou upon the Cross, It is finished? C. That thou mightest know that by my Death the Law was finished, and thy Redemption effected.

John 19. 34.

S. Lord why didst thou cry out on the Cross, my God, my God, why hast thou forsaken me? C. Lest thou being forsaken of God, shouldst have been driven to cry in the pains of Hell, Wo and alas for evermore.

2 Pet. 2. 4.

Jude v. 6.

John 19. 23.

S. Lord, wherefore was there such a general darkness when thou didst suffer and cry out on the Cross? C. That thou mightest see an Image of those hellish pains which I suffered to deliver thee from the endless pains of Hell, and everlasting chains of darkness.

S. Lord, why wouldst thou have thine arms nailed abroad? C. That I might embrace thee more lovingly, my sweet Soul.

Luke 23. 45.

Luke 23. 9.

Rom. 9. 18.

S. Lord, why did the Thief, that never wrought good before, obtain Pardice upon so short repentance? C. That thou mayest see the power of my Death to forgive them that repent, that no sinner needs despair.

S. Lord, why did not the other Thief which hanged as near thee obtain the like mercy? C. Because I leave whom I will to harden themselves in their lewdness to destruction, that all should fear and none presume.

Mat. 26. 50.

John 10. 13.

S. Lord, wherefore didst thou cry with such a loud and strong voice in yielding up the ghost? C. That it might appear that no man took my life from me, but that I laid it down my self.

S. Lord,

S. Lord, wherefore didst thou Commend thy soul into thy Father's hands? C. To teach thee what thou shouldst do, being to depart this life.

Luke 23.

John 13. 1.

Mat. 25. 51.

Ephes. 2. 41.
Heb. 10. 12,
20.

S. Lord, wherefore did the veil of the Temple rent in twain at thy Death? C. To shew that the Levitical Law should be no longer a partition-wall between Jews and Gentiles, and that the way to Heaven is open to all Believers.

Mat. 27. 51.

Exod. 1. 56.

Mat 14. 21.

Zach 12. 20.

John. 20. 34.

John 19. 3.

There is a-
bout man's
heart a skin
called Peri-
cardium;

containing
water, which

cools and
moistens the

heart, lest it
should be

scorched
with conti-

nual mori-

on. This
skin once

pierced,
man cannot

live. Colum.
Anatom. 7.

Horst. de
nat. human.
l. 1. exer.
8. q. 3.

21 John 1.

S. Lord, wherefore did the Earthquake and the stones cleave at thy Death? C. For horror to hear their Lord dying: and to upbraid the cruel hardness of Sinners.

S. Lord, wherefore did not the Souldiers break thy legs, as they did the thieves who hang'd at thy right hand and left? C. That thou mayest know, that they had no power to do any more unto me, than the Scripture had foretold that they should do; and I should suffer to save thee.

S. Lord, wherefore was thy side opened with a spear? C. That thou mightest have a way to come nearer my heart.

S. Lord, wherefore ran there out of thy precious side blood and water? C. To assure thee that I was slain indeed, seeing my heart-blood gushed out; and the water which compassed my heart flowed forth after it: which once spilt, man must needs Die.

S. Lord wherefore ran the blood by (a) it self, and the water afterwards by it self, out of thy blessed wound? C. To assure thee of two things. 1. That by my blood-shedding Justification and Sanctification were effe-

cted

sted to save thee Secondly, that my Spirit by the conſignation of the water in Baptiſm, and blood in the Eucharift, will effect in thee Righteouſneſs and holineſs, by which thou ſhalt glorifie me.

Mat. 27. 5.

S. Lord, wherefore did the grave open at thy Death? C. To ſignifie that Death by my death hath now received his Deaths wound, and was overcome.

Mat. 27. 10.

S. Lord wherefore wouldſt thou be buried? C. That thy ſins might never riſe up in judgment againſt thee.

Mat. 27. 56.

S. Lord, wherefore wouldſt thou be buried by two ſuch honourable Senators, as Nicodemus and Joſeph of Arimathea? C. That the truth of my Death (the cauſe of thy Life) might more evidently appear unto all.

John 19. 39.
40.

John 19. 4.
Mat. 27. 60.

S. Lord wherefore waſt thou buried in a new ſepulchre wherein was man never laid before? C. That it might appear that I and not another roſe, and that by mine own power, not by anothers virtue, like him who revived at the touching of Eliſha's bones.

2 Kings 13.

21.

Mat. 28. 6.

Rom. 4. 35.

S. Lord, wherefore diſt thou raiſe up thy body again? C. That thou mayſt be affirmed that thy ſins are diſcharged, and that thou art juſtified.

Mat. 27. 52,

53.

Acts 17. 31.

S. Lord wherefore did ſo many bodies of thy Saints (which ſlept) riſe at thy Reſurrection? C. To give an aſſurance that all the Saints ſhall ariſe by the virtue of my Reſurrection at the laſt day.

Pſal. 116. 11.

Gal. 6. 17.

S. Lord what ſhall I render unto thee for all theſe benefits? C. Love thy Creator, and become a new Creature.

The

The Souls Soliloquy, ravished in contemplation of the passion of our Lord.

WHAT hast thou done, O my sweet Saviour, and blest & Redeemer, that thou wast thus *betray'd* of Judas, sold of the *Jews*, apprehended as a Malefactor, and led bound as a Lamb to the slaughter? What evil hadst thou committed, that thou shouldst be thus openly *arraigned*; *accused* falsely, and unjustly condemned before *Annas* & *Caiaphas*, the *Jewish* Priests at the Judgment seat of *Pilate* the Roman President? What was thy Offence? or to whom didst thou ever *wrong*? that thou shouldst be thus piteously *scourged* with whips, *crown'd* with thorns; *scoffed* with flouts *reviled* with words, *buffeted* with fists, and *beaten* with staves? O Lord, what didst thou deserve to have thy blessed face *spit* upon, and *covered* as it were with shame? to have thy Garments *parted*, thy hands and feet *nailed* to the Cross? To be *lifted up* upon the cursed tree, to be *crucified* among thieves, and made to *tast* Gall and Vinegar? and in thy deadly extreimity to endure such a sea of God's *wrath* that made thee cry out, as if thou hadst been forsaken of God thy Father? yea, to have thy innocent heart *pierced* with a cruel spear, and thy precious blood to be *spilt* before thy blessed Mothers eyes? sweet Saviour; how much wast thou tormented to endure all this, seeing I am so much *amazed* but to think upon it? I enquire for thine offence, but I can find none in thee? no not so much as *guile* to have

have been found in thy mouth. Thy Enemies are challenged, and none of them dare re-
take thee of sin; thy Accusers (that are sub-
 orned) agree not in their witness, the Judge
 that condemns thee, openly clearerh thy
innocency, his Wife sends him word she was
 warned in a dream that thou wast a just
 man, and therefore should take heed of
 doing justice unto thee. The Centurion
 that executed thee, confessed thee of a truth
to be both a just man, and the very Son of God.
 The thief that hangerh with thee justifieth
 thee *that thou hast done nothing amiss*. What
 is the cause then, O Lord, of this thy cruel
 ignominy, passion, and death? I O Lord,
 I am the cause of these thy sorrows, my sins
 wrought thy shame, my iniquities are the
 occasion of thy injuries. I have committed
 the fault, and thou art plagued for the of-
 fence; I am guilty, and thou art arraigned;
 I committed the sin, and thou sufferedst the
 death; I have done the crime, & thou hang-
 est on the Cross. Oh the deepness of Gods
 love! Oh the wonderful dispensation of hea-
 venly grace! Oh the unmeasurable measure
 of divine mercy! the wicked transgresseth, &
 the just is punished, the guilty is let escape,
 and the innocent is arraigned, the malefactor
 is acquitted, and the harmless condemned:
 what the evil man deserueth, the good man
 suffereth, the servant doth the fault the ma-
 ster endures the strokes. What shall I say?
 Man sinneth, and God dieth. O Son of God!
 who can sufficiently express thy love, or
 commend thy pity, or extol thy praise: I was
 proud

proud & thou art humbled; I was disobedient
 & thou becamest obedient; I did eat the for-
 bidden fruit, & thou didst hang on the cursed
 tree; I plaid the glutton, and thou didst fast,
 evil concupiscence drew me to eat the plea-
 sant apple & perfect charity led thee to drink
 of the bitter cup; I assayed the sweetness of
 the fruit, & thou didst taste the bitterness of
 the gall. Foolish Eve smiled when I laugh-
 ed: but blessed Mary wept when thy heart
 bled & died. O my God, here I see thy good-
 ness & my badness, thy justice & my injustice;
 the impiety of my flesh and the piety of thy
 nature. And now, O blessed Lord, thou hast
 endured all this for my sake; *what shall I*
render unto thee for all the benefits bestowed
upon me a sinful soul? Indeed, Lord, I ac-
 knowledge, that I owe thee already for my
 creation more than I am able to pay: for I
 am in that respect bound, with all my pow-
 ers and affections to love and adore thee. If
 I owed my self unto thee for giving me my
 self in my creation, what shall I now ren-
 der to thee for giving thy self for me to so
 cruel a Death, to procure my Redemption?
 great was the benefit that thou wouldst
 create me of nothing; but what tongue can
 express the greatness of this grace, that
 thou didst redeem me with so dear a price
 when I was worse than nothing? Surely,
 Lord, if I cannot pay the thanks I owe thee
 and who can pay thee, who bestowed thy gra-
 ces without respect of merit or regard of mea-
 sure?) it is the abundance of thy blessings
 that make me such a bankrupt, that I am lo
 far

far *unable* to pay the *principal*, that I cannot possibly pay *so much as the interest of thy love*.

But, O my Lord, thou knowest, that since the loss of thine Image (by the fall of my first unhappy Parents) I cannot love thee with all my might and mind, as I should. Therefore as thou didst first cast thy love upon me, when I was a child of wrath & a lump of the lost and condemned world: so now I pray thee shed abroad thy love by thy spirit through all my faculties and affections; that though I can never pay thee in that measure of love which thou hast deserved; yet I may endeavour to repay thee in such manner as thou vouchsafest to accept in mercy; that I may in truth of heart love my Neighbour for thy sake, and love thee above all, for thine own sake. Let nothing be *pleasant* to me, but that which is *pleasing to thee*. And sweet Saviour, suffer me not to be lost or cast away, whom thou hast bought so dearly with thine own most precious blood. O Lord, let me never forget thine infinite love, and this unspeakable benefit of my Redemption: without which it had been better for me never to have been, than to have any Being.

And seeing that thou hast vouchsafed me the assurance of thy holy Spirit; suffer me, O heavenly Father, who art the Father of Spirits; in the mediation of thy Son, to speak a few words in the ears of my Lord. If thou, O God, despisest me for my iniquities, as I have deserved; yet be merciful to me for the merits of thy Son, who suffered

suffered so much for me. What if thou seest nothing in me but *miser*y, which might move *anger* and *passion*? yet behold the *merits* of thy Son, and thou shalt see enough to move thee to *mercy* and *compassion*. Behold the *mystery* of incarnation, and remit the *miser*y of transgression. And as oft as the wounds of thy Son appear in thy sight, Oh, let the *woe* of my sins be hid from thy presence; as oft as the redness of his *blood* glisters in thy eyes, O let the *guiltiness* of my sins be blotted out of thy *Book*. The wantonness of my flesh provoked thee to *wrath*. O let the *chastity* of his flesh persuade thee to *mercy*: that as my flesh seduced me to *sin*, so his flesh may reduce me unto thy favour. My *disobedience* deserved a great *revenge*, but his *obedience* merits a greater weight of *mercy*: for what can *man* deserve to suffer, which God made *man* cannot merit to have forgiven; When I consider the greatness of thy *passion*, then do I see the *trueness* of that saying, that Christ came into the world to save the chiefest sinners. Darest thou, O Cain, say that thy sins are greater than may be forgiven? Thou liest like a *Murtherer*; the mercies of one Christ are able to forgive a world of *Cains*, if they believe and repent. The sins of all sinners are infinite, the mercies of God are infinite. therefore, O Father for the Death and *passions* sake, which thy Son Jesus Christ hath suffered for me, & I have now remembered to thee, pardon & forgive thou unto me all my sins, & deliver me from the *curse* & *vengeance* which they have justly deserved. & though his merits,

merits make me, O Lord a partaker of thy mercy. It is thy mercy that I so earnestly knock for: neither shall mine importunity cease to call and knock with the man that would borrow the loaves, until thou arise, and open unto me thy gates of grace. And if thou wilt not bestow on me thy loaves, yet, O Lord, deny me not the crumbs of thy mercy, and those shall suffice thy hungry hand-maid. And seeing thou requirest nothing for thy benefits, but that I love thee in the truth of my inward heart (whereof a new creature is the truest outward testimony) and that it is as easie for thee to make me a new creature: as to bid me to be such: - create in me, O Christ, a new heart, and renew in me a right spirit, and then thou shalt see how (mortifying old Adam, and his corrupt lust) I will serve thee as thy new creature, in a new life, after a new way, with a new tongue, and new manners, with new words and new works, to the glory of thy Name, and the winning over sinful souls unto thy Faith by my devout example. Keep me for ever, O my Saviour, from the torments of Hell, and tyranny of the Devil. And when I am to depart this life, send thy holy Angels to carry me, as they did the soul of Lazarus into thy Kingdom. Receive me into that joyfull Paradise which thou didst promise to the penitent Thief, which at his last gasp upon the Cross so devoutly begged thy mercy and admission into thy Kingdom. Grant this, O Christ, for thy own Names sake, to whom (as is most due) I ascribe all glory and honour, praise and thanksgiving, both now and for ever. Amen.



